



W. W. L. and J. H. L.

AMERICAN BAPTIST FREE MISSIONARY FOR HAYTI TEACHING MAHOMMAD

1854

FACTS

FOR

BAPTIST CHURCHES.

COLLECTED, ARRANGED AND REVIEWED

BY

A. T. FOSS, OF NEW HAMPSHIRE,

AND

E. MATHEWS, OF WISCONSIN.

I have felt very happy this evening, that this poor slave can lie down and sleep, without that heavy chain,—ANN H. JENSON.

UTICA :

PUBLISHED BY THE AMERICAN BAPTIST FREE MISSION SOCIETY.

ROBERTS & SHERMAN, PRINTERS.

1850.

P R E F A C E .

The importance of collecting and arranging the documents contained in the following pages was suggested to the compilers by the circumstances with which they were surrounded, in the prosecution of their labors as Missionaries and Agents of the American Baptist Free Mission Society.

In soliciting the sympathy, the prayers, and the pecuniary support of the Christian community for the Society, they were constantly met by the following assertion: "There is no necessity for the existence of the Free Mission Society, for our Missionary, Bible, and Publication Societies hold no relations to Slavery which countenance the institution."

On account of this assertion, often made with much apparent sincerity, we have deemed it our duty to collect and arrange for publication the following facts and documents.

These facts and documents have been so intermixed with other matters, that many are ignorant of their existence, and still more of their character and influence: hence, there is much darkness and confusion in the mind of the great body of our denomination regarding the relations which *now* exist between our Missionary and Bible operations and the Slave Power. Thousands of Baptists, throughout the Northern States, having been misinformed, are withholding their countenance and support from the Free Mission Society, and, viewing it as unnecessary and unwise, are opposing its progress.

We appeal from the misinformed judgment of these Brethren to their judgment, better informed by that light which the following facts are adapted to impart.

This work has been to us in some respects undesirable—but duty is our plea. It is a requirement of the highest authority, "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Lev. 19 : 17.

Is it objected that the publishing of these acts will tend to impair the confidence of the Christian community in many who are engaged in important Missionary operations?—that it will produce unpleasant agitations in our churches and other religious bodies?—that it will sever those who have been fraternally united? We reply—God has commanded us to “Cry aloud, and spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” Isaiah 58: 1. We design to yield a full and perfect compliance with this command. We may also remark, that these acts, though so little known, have not been done in a corner. They are OFFICIAL acts. They have at various times been published to the world. And we may further add, that they were perpetrated in disregard of the earnest entreaties and remonstrances of Churches, of Associations, and of thousands of individual members of the Baptist denomination. Apprised of the injurious influence which these doings must exert upon the interests of our holy faith, as well as upon the perishing slave, the numbers were not few who entreated even with tears, that these weapons might not be forged and made ready, with which an infidel hand might hereafter thrust to the heart our beloved Zion. But these entreaties were unfeelingly disregarded. The behests of the Slave Power had gone forth, and, in sorrow we say it, they were obeyed. The authority of God, the beseeching wretchedness of three millions of immortal men, the tears and prayers of brethren, affected with the condition of the enslaved, and jealous for the honor of Zion, could not avail to prevent the suicidal work.

And now to the enlightened judgment of the Christian world we submit this proposition: *If the publication of these acts should bring dishonor upon the cause of God, how great must have been the moral turpitude of their perpetration!* “Them that sin, rebuke before all, that others also may fear.” 1. Tim. 5. 20.

In commenting upon the acts and documents herein recorded, we cherish Christian kindness to all, and make every possible allowance for any peculiar circumstances, and the very largest for human infirmity. But we feel that great watchfulness is necessary to guard against that vitiated sentimentalism which sacrifices to a conventional courtesy the demands of truth and the claims of God.

To those pastors who regard the people as a jury, before whom all the evidence is to be presented that they may form a correct judgment, this work will, we believe, be no unacceptable offering. To withhold the facts is to forestall the judgment. Efforts have been made to close every avenue by which light could reach the churches on the subject of their relations to the slave power. The following are instances: A Baptist pastor in Vermont informed us that he purchased "*Benedict's History of the Baptists*," anticipating that he would learn from it the relations which, as a denomination, we sustain to slavery. How much light did that pastor obtain? In a note on p. 853, he read as follows: "I would make some extracts from Mr. Hutchings' article on the term "*Friends of Humanity*," were it not that I have resolved *not to touch* at all on either side of Mason's and Dixon's line, on the subject matter of the narrative."

No good reason can be given for this omission. "What is history, but a relation of facts, whether pleasant or painful?" (*Benedict's History of the Baptists*, edition of 1813, vol. 1, p. 394, line 22.) The painful fact that 125,000 members of Baptist churches are in the market, to be sold to any miscreant of any country, the only question being, "*Can he pay the money?*" ought certainly not to have been omitted. The entire body of facts contained in this book, ought not to have been passed by in "dignified silence," in a work containing 970 pages, and that too by an author who pays the following tribute to Baptists.

"The supporters of believers' baptism have, under every form of government, been the advocates for liberty; and for this reason, they have never flourished much, except in those governments where some degree of freedom has been maintained. Arbitrary states have always oppressed them, and driven them for refuge to milder regions. They cannot live in tyrannical, and free countries are the only places to seek for them, for their whole public religion is impracticable without freedom." "In political changes they have been friendly to the cause of liberty," &c.—*Benedict, ed. of 1813*, vol. 1, p. 96.

Unhappily the disposition to do as Mr. Benedict has done, has influenced some of the editors of Baptist periodicals. Were these editors to present all the facts, it would prevent some pastors from being placed in positions of a humiliating character. Recently a minister in speaking in behalf of the

American Baptist Missionary Union, stated positively that it was entirely free from slavery ; a member of the church afterwards took to the conference meeting and read evidences showing that it was sanctioning slavery, and referred to a statement made by a member of the Union in Philadelphia at the last meeting of the Union. Had the remarks made by that member been published in those papers which sustain the Union, no Union minister would publicly declare it to be free from slavery.*

In collecting the materials for this work, we have found a degree of kindness manifested by a large share of Baptists and other friends, to whom we tender our grateful acknowledgments. We are indebted very greatly to Bro. Grosvenor for the very important aid afforded by the *Christian Reflector* while under his editorial care.

The compilers ask for this work only what the facts which it discloses demand, viz: the serious and earnest attention of the Baptist denomination in the Northern States in particular and that of the Christian community in general. And if, with the Divine blessing, it shall, by exposing *spiritual wickedness in high places*, contribute to the purity of the Church of God, to the amelioration of the condition of out-cast humanity, and to the salvation of the world by the cross of Christ, then will this effort subserve the great end for which we are all bound to labor, and if need be, to die.

*We request our Baptist brethren everywhere to carefully note down facts, and preserve records, of the movements in our churches relative to slavery ; an historic importance is attached to them which we should duly realize.

CHAPTER I.

THE WORD OF GOD THE "BAPTIST GUIDE"—FORMER DEVOTION OF BAPTISTS TO THIS PRINCIPLE—ADHERENCE TO IT NOW WORD-WISE—DEPARTURE FROM IT DEED-WISE—HOW THIS CAME TO LIGHT—DANGER OF SUCH A COURSE.

A strict and unwavering adherence to the Word of God has been claimed by the Baptists as a distinctive principle. Renouncing the traditions of men, the concentrating influence of Associations, the disciplinary authority of Councils, Synods, Assemblies and Conventions, they acknowledge the Bible only as their rule of faith and practice. The favor or frowns of men are to be held as lighter than vanity, when weighed in the balances against the truth of God. In this case there must be no conference with our sympathies, none with our interests. We must be willing to forsake "father, and mother, and wife, and children, and brethren, and sisters;" yea, and our own lives also, (Luke 14: 26.) if adherence to the doctrines and duties, taught and enforced by the Bible, requires such a sacrifice. Our own notion of fitness or unfitness, of expediency or prudence, must be disregarded. We must bow to the wisdom of God in all matters of belief and practice, where His Word is explicit. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3: 5, 6.

Such was the distinctive principle of the primitive Baptists; and from the days of John the Baptist, preaching in the wilderness of Judea, and baptizing in Jordan, down to a recent period, both in the old world and the new, they have made great sacrifices in adhering to this principle, whether required in its zealous advocacy, or in its practical application.

It is manifest that this principle is the law of moral progress. The knowledge of truth without it, could never be extended. It was this principle which led Baptists to know and to practice the "one Baptism." It was this that made them the earliest friends and promoters of liberty; and adhering to it, they would have remained the firmest and most self-sacrificing, in every work of reform. This principle is yet dear at least in theory, to the great body of our church members, and they are scarcely aware how far, they have already been diverted from it, by the influence of a class of ministers, who have allowed themselves to come under the sway of expediency rather than the commands of God. Others, who see and feel the evils we deplore, are weeping over it. It brings no relief to them, to hear changes rung upon the name Baptist, as though that possessed a charm, when the great principle with which it was once identified, and which gave to the name all that ever made it valuable, has been abandoned. Denominational feeling and sectarian interests, are urged to revive and restore a waning life. The passions are goaded to a state of high excitement, but each spasmodic throe thus caused, serves only to waste what little of vital energy remains. Did our fathers resort to these artificial stimulants to renew and increase their spiritual strength? No! dear brethren; they waited upon the Lord, and their strength was renewed. Bible truth was the aliment of their souls, generating within them spiritual health and vigor, the outlay of *which*, in the practice of the great duties enjoined by God Himself, made them "strong *in the Lord*, and in the power of His *might*." Eph. 6 : 10.

We may not be able to fix the time with entire precision, when this sad decline commenced. When a man has wasted his property and has become poor, it may be impossible for him to mark the exact period at which his affairs began to decline; he is, however, painfully conscious of the fact that his substance is gone, and he is reduced to a morsel of bread.

But, if we cannot mark the commencement of the decline, we know full well the time when the fact first appeared, and the agency which developed it.

It was that feeling, produced no one can doubt, by the spirit of Jesus, of sympathy with, and prayer and labor for, the relief, enlightenment and salvation of three millions of our fellow-men in our own land. When the woes and

wrongs of these brethren were presented before the Christian community, multitudes in nearly all the Christian denominations immediately felt the powerful claim of these sufferers, and yielded to them the sympathy of their hearts and the labor of their hands.

These Christians felt assured that there was at least one class of men that would willingly and undividedly offer themselves to this work. So accordant was the desire to undo the heavy burdens of these groaning millions and to let them go free, with every sense of justice, right and mercy, which an American education had fostered, and which the religion of Christ, in letter and spirit, cherished as supreme, it seemed that, whatever others might do, there could be no doubt but the professed disciples of Jesus would all warmly sympathize with the enslaved, and that they would all labor in the heaven-appointed work of their deliverance. This expectation was increased almost to assurance, because there was an awakened and earnest zeal in the cause of Christian Missions, pervading nearly the whole host of professed Christians. What powerful appeals had been made from the pulpit and the press, in behalf of the perishing heathen ! How often had we wept with the thousands of our spiritual Israel, as some servant of God, portraying the extent of the great commission, urged us by the love we bore to a crucified Savior, and by every feeling of compassion which that love inspires, for fallen, suffering, perishing man, to pray and to give of our substance, and if need be, to give *ourselves* to the work of saving the heathen from the woes and ruin of sin. And our hearts were made to ache and bleed at the recital of their physical suffering, as well as of their mental and moral wretchedness. We were told of self-inflicted tortures. Pictorial representations of bloody Juggernaut riding in his car, were spread before our eyes ; we saw his deluded devotees throwing themselves beneath its ponderous wheels, to be crushed to death, as the price of their salvation. We were made to see the mother, standing upon the shore of the Ganges, tossing her shrieking infant into the gaping jaws of the crocodile of the sacred river. The hook-swinging—the burning of the living widow with the corpse of the deceased husband—the self-inflicted scourgings, and the attitudes of terrible self-torture,—were stamped upon millions of pages, and scattered “thick as the leaves of autumn” over the land. Nor this only ; we were

told of the degradation of woman—that she was thrust out of the pale of humanity, regarded as having no soul, and as fit to minister only to the convenience and lust of her savage lord. We were told of the tens of thousands who annually sink into the eternal abyss, untaught of a Savior and unwashed of their sins. Could we refrain from weeping, as we heard of the extent of the great commission, and felt the tender and subduing influences which cluster around it, or when such scenes of human wretchedness were made to pass before our sight? Besides all this, we had seen almost every land explored, and every islet of the sea searched out, that the blessings of salvation might be poured upon the destitute.

Now then, when we told them of three millions of men in our own land, most of them as benighted as any heathen under heaven, made so by the villainy and cupidity of our fellow-citizens, denied the Bible, and denied a knowledge of the letters in which it is printed; when we spoke of the wanton and cruel disregard of all their rights and of all their affections, conjugal, parental, fraternal and social; when we told them of the degradation of woman—driven to toil like the beast, and like the beast sold in the market, that even her virtue was sold upon the auction block for pieces of silver to the bloated and blotched libertine, sold to be subjected in a living death, to the lust, and whim, and caprice of a breathing mass of moral putrescence; when we told them of the terrible insult which slavery offers to the sovereignty of Jehovah, assuming His prerogative and setting aside His commands, we did expect, we fully believed that the Christian public would give a response, early, hearty and strong, to this demand of humanity and religion. And why should they not? Has not the slave of this land a common paternity with every other human being? And is he not equally with ourselves, interested in a glorious Redemption? Would not a regard for the temporal and spiritual welfare of the slave, as well as for the welfare of others, be in harmony with the spirit and letter of the gospel whose essential element is mercy, and whose divine teaching is, “Therefore all things whatsoever ye would that men should do unto you, do ye ever so to them.” Math. 7: 12. “Open thy mouth for the dumb, in the cause of all such as are appointed to destruction.” “Open thy mouth, judge righteously, and plead the cause of the poor and needy.” Prov. 31: 8, 9. Why should not the slave share in the general sym-

pathy and interests of the Missionary cause? Why should he be made an exception?

Of the Baptists especially might this sympathy and co-operation have been expected.

Professing the strongest attachment to the word of God—declaring that we have no liberty to depart from its divine teachings—that what God has commanded we have no liberty to change, or to call non-essential—that, when God commands that the offering shall be a *red* heifer, we have no right to select one of another color—that, when He commands the ark to be borne upon the shoulders of the priests, we transgress if we put it upon a cart—that, when He commands the believer to be immersed, sprinkling or pouring will never answer the Divine requirement—that, when He enjoins faith as a pre-requisite to baptism, to bring infants to the ordinance is to bring those who are not qualified and who have virtually been prohibited, and hence, is substituting for His commands the tradition of men—that baptism is a pre-requisite to communion, hence, to commune with those that we regard as unbaptized, violates the rules of Christ's house;—in a word, that convenience or ease, or any supposed consequences of evil or injury, is no part of our duty to God—that to be governed by other considerations would evince a distrust of the wisdom of God and would be at least one aspect of infidelity.

Had we not the best and strongest ground for the belief that those who professed to be governed by such a principle would at once respond to the poor kneeling slaves, lifting up their manacled arms, and asking in tones of beseeching agony: "Am I not a *man* and a brother?" "Am I not a *woman* and a sister?"

O! who once could have thought that the Baptists could ever come to occupy, towards the holy work of "delivering the spoiled out of the hand of the oppressor," (Jer. 21: 12,) that position which the pages of this work will show, that men of influence in the denomination have assumed, and in doing which they have thus far been followed by a majority of the denomination, though in many instances with much reluctance.

We pray the reader to mark in the circulars, reports, votes and various acts contained in this work, how utterly the principles which we have always professed as our basis of faith, and which in brief have just been set forth, are, in

their relation to the anti-slavery cause, nullified and repudiated, and expediency and policy substituted in their stead. Certainly we do not mean to insinuate that any Baptist remaining such, has repudiated these principles in their relation to baptism,—we could not and ought not to spare them here : but, if we do not apply them in all cases, they cease to be *principles* with us, and are only a convenient mode of promoting denominational interests and sectarian success. It is painful to see a body of professed Christians, showing the greatest zeal for the ordinance of baptism, writing, preaching, praying, and arguing, in season and out of season, in its defense, and, at the same moment untouched with the complicated and unsurpassed miseries of the slave, and unterrified and unmoved by the impiety and insult which slavery offers to God. There is, to say the least, a *seeming* impropriety in withholding our communion from those that sprinkle babes, while we refuse to place the same bar before those who *steal* them.

We would not be understood as casting a slur upon restricted communion, as held by our denomination. Such is our faith ; but we cannot close our eyes upon the monstrous inconsistency of which we have spoken. Nor can we look upon it, without the deepest mortification and regret.

It may be pertinent to remark, that, when that great cardinal principle of perfect adherence to the Word of God is laid aside, the very element of moral progress is lost ; and there is no security, that even what of good has been gained will not be also lost. Let the pernicious principle of expediency once come to take the place of gospel law among any people, and, however great their attainments in truth and holiness, they have only to wear out the impressions of a better education and either to pervert public opinion, if it be right, or to float on its surface, if it be wrong, to arrive at any point of moral degradation. The Church of Rome is a striking instance. Once commended by an inspired apostle, as the church whose faith was spoken of throughout the whole world, it is now the man of sin—the mystery of iniquity. And what, we ask, was the first cause of this great fall ? Exactly what we have stated,—following the *ignis fatuus* light of expediency instead of the lamp of Divine revelation.

The history of the church in every age is full of warning upon this point. It was here that the progress of the Re-

formation was arrested, by the well meant, but exceedingly improper, concession of that great reformer Melancthon. The facts are these: The controversy was between the Reformers and the Catholics. Charles V, a bigoted Catholic, sought to obtain by a council of prelates, a platform of faith and worship to which all should conform. But failing in this design, by the breaking up of the Council of Trent, in consequence of the breaking out of the plague in the city before any decision was agreed upon, the emperor now determined to settle the affair himself. He accordingly directed a formula to be drawn up, which might serve as a rule of faith and worship, to both of the contending parties, until a council could be summoned. As this was only a temporary appointment, the rule in question was called the Interim. This formula, as might be expected, was extensively favorable to the interests and pretensions of the court of Rome. Of course it was not satisfactory to the Reformers.

In the year 1548, the principal Reformers assembled at Leipsic to consult in reference to the critical position of their affairs, and to form rules for the regulation of their conduct. *On the subject of the Interim, Melancthon, whose opinions were received as law by the reformed doctors, gave it as his opinion, that it might be adopted in things that did not relate to the essential points of religion.* "This decision," the historian informs us, "caused a schism among the Lutherans, which had well-nigh proved fatal to their cause."

The concessions of the present day, not to the "Court of Rome," but to a vitiated public sentiment, both in and out of the nominal church, not less exacting or vindictive, are equally subversive of truth and religious freedom, and equally displeasing to God. It is worthy of remark, that Luther had died two years previous to this unhappy concession, and had he been there, it would, we have reason to believe, never have occurred. The value of a man who steadily resists the seductive influences of error, and with faith in the omnipotence of truth, bows to her mandates regardless of consequences is hardly to be over-estimated.

CHAPTER II.

CORRESPONDENCE BETWEEN THE ENGLISH AND AMERICAN BAPTISTS—DISINGENUOUS CONDUCT OF THE ACTING BOARD IN SUPPRESSING THE ENGLISH LETTER—PROVIDENTIAL DEVELOPMENT OF THEIR SECRET WORKINGS—THE LETTER—THE BOARD'S SECRET REPLY—AN OPEN REPLY BY A BAPTIST CONVENTION.

Desiring that the reader may clearly understand the bearings of the following correspondence, the compilers, in introducing it, deem it necessary to present a brief description of the parties by whom it was conducted.

The Baptist Union is a body in England composed of members elected by the churches. These representatives elect annually an Executive Committee which performs various duties connected with the interests of the churches, among which is the presenting of an epistle descriptive of their moral and religious progress.

This body holds slavery to be always and everywhere a sin. To use its own words, "Slavery is a sin to be abandoned—not an evil to be mitigated." It had lent its powerful aid to the glorious work of West India emancipation. This body commenced the correspondence. The correspondence on our side of the Atlantic was conducted by the Boston Board of the Triennial Convention, with whose history we shall suppose the reader to be somewhat familiar. To one feature of this Convention we shall invite special attention. Under its Constitution slaveholders and non-slaveholders united on terms of social and moral equality. This was the fatal error. It caused the Convention, from its birth to its dissolution, to sanction as Christian a slavehold-

ing religion. Observe its operation in the election of Presidents. The first was Richard Furman, a slaveholder of South Carolina. He filled the office till 1820, when another slaveholder, Robert B. Semple of Virginia, succeeded him and was President till 1832, when Spencer H. Cone of New York was elected, who held the office till 1841, when another slaveholder, William B. Johnson of South Carolina, was elected, at the close of whose term of office, 1844, Francis Wayland became President. Thus for twenty-one of the thirty years of the existence of this organization—slaveholders were its Presidents.

While, therefore, the Baptist Union of England, was identified with emancipation, the Boston Board was identified with American slavery.

Slavery in America was bound to slavery in the West India islands by a ligament vital as that which unites the twin Siamese. God, the Supreme Historian, had in those islands wrought out a class of facts, a knowledge of which would nerve the arm of the American churches for a conflict with the slave power, a conflict possibly severe, but inevitable in its results to deliver the enslaved. The hand of the slave power, however, was on the religious press of our land. Respecting West India emancipation, it breathed naught but Israelitish murmurs. An account of the triumph which the truth had achieved was forwarded by the Baptists of England to the Baptist denomination in our country, together with an exhortation urging us to press forward to aid the oppressed. This communication was addressed "To the Pastors and Ministers of the Baptist denomination throughout the United States of America." It was directed to "Rev. Spencer H. Cone, President; the Board of Managers; and the Delegates of the Baptist Triennial Convention." Our English brethren afterwards explained why they employed this superscription. Having read the Constitution of the Triennial Convention, they thought that body would be the most simple and ready medium of access to our churches, mistakenly supposing that its Board had a supervision over all the various benevolent operations of American Baptists. Eld. Howard Malcom, now a slaveholder in Kentucky, was at that time Clerk of the Convention. The letter coming into his hands, we are credibly informed that he carried it to a meeting of the Board, and, as he threw it on t'he table, exclaimed—"There is a fire-

brand for our churches."* That letter was kept latent for several months, during which time it was forwarded to Elds. Cone and Sommers, of New York, and by them returned to the Board. Finally, a Committee, two of whom were Elds. Knowles and Stow, were appointed to prepare a reply. They reported one, written by Eld. Knowles, which was adopted by the Board and forwarded to England, as the dates show, seven months after the letter from our brethren there had been received.

The secrecy of this reply was objectionable as its delay. So careful was the concealment, one of the members of the Board, resident in the city of Salem, was kept in entire ignorance of the transaction. To explain this we will go into particulars.

The Board of Education and that of Missions both held their business meetings in Boston. Elds. Babcock and Grosvenor, then pastors in Salem, and being members of both Boards, agreed for mutual convenience, that the former should attend the meetings of the Mission and the latter those of the Education Board, and that each should inform the other of the proceedings of the Board with which he met.

In the following singular manner, Eld. Grosvenor learned that the Board had made a communication to our English brethren. Opening one day the New York Observer, a paper which he regularly perused, this communication met his eye in its columns. It appears that on reaching the English Baptists it had been published by them, together with

* We copy the following from the GEORGETOWNS HERALD published in "SCOTT COUNTY, KENTUCKY, Aug. 15, 1849."

"GEORGETOWNS COLLEGE.

"The Rev. Dr. MALCOM, who has presided over Georgetown College for the last nine or ten years, with such distinguished ability, and general satisfaction, felt it his duty to vote for the emancipation candidate, at our election. The storm of disapprobation was so violent, that it was plain he could no longer be of use to the College, and he has resigned his office.

"The office has not yet been filled, and we fear that the Trustees of the College will find it difficult to fill the vacancy occasioned by the resignation of an officer, so faithful, and so devoted to the interests of the College, as President Malcom has been."

Remarks.—Eld. Malcom is at length able to appreciate the generosity of slaveholding friendship and liberality and the value of that confidence he has so long reposed in the robbers of God's poor. His experience will do him good.

their own letter which had called it forth. By this means it came to the Observer press and its editor, gratified with its pro-slavery spirit, hastened to lay it before his slaveholding subscribers. Until that time, neither that nor the letter of our English brethren had ever been developed through Baptist or other American channels. On gaining this intelligence, Eld. G. immediately wrote to the editor of the "Christian Watchman," requesting its publication in *Baptist* papers. The editor through his columns replied that, when the request arrived, the letter was already in type; and a fortnight *afterwards* the letter from our English brethren also appeared in the same paper.

Thus thirteen months elapsed, after the date of the English letter, before the event we have just described took place. The circumstances were published in detail in *The Spectator*, a periodical then published in Boston.

In commenting on this transaction, we say with the honored Horace Mann, whoever intercepts the light in its progress to the human mind, evinces a willingness to blot out that part of the works of God, which that light reveals. This attempt to keep in ignorance the churches of our country, is without excuse. It betrayed a cold-hearted indifference to the slave. Committed in the postoffice, such an act would expose the Board to a severe legal penalty. It was a result of the union of the Board with slaveholders.

[From the Free Missionary, June, 1845.]

LETTER

FROM THE BOARD OF BAPTIST MINISTERS IN AND NEAR LONDON TO THE PASTORS AND MINISTERS OF THE BAPTIST DENOMINATION THROUGHOUT THE UNITED STATES OF AMERICA.

Dear Brethren:—We, the members of the Board of Baptist Ministers in and near London, desire affectionately and with much earnestness, to commend ourselves to your candid and Christian attention. Partakers of the same faith as yourselves, we have long been solicited to cultivate a more intimate and influential intercourse with you, in the hope that we might mutually benefit each other, and extend the kingdom of our common Lord. We have heard, with satisfaction and delight, of the steadfastness of your faith, and of the ardor and activity of your zeal. The tokens of divine favor by which you have been distinguished have awakened our gratitude, and led to earnest and united prayer, that similar blessings might be conferred on ourselves. We have rejoiced in the *revivals* you have experienced from time to time, and have not forgotten to supplicate for you a continuance and increase of these blessings.

Permit us then, dear brethren, to solicit a candid construction of the

present communication, in which, with all the freedom Christian affection prompts, we express our views respecting the character of negro slavery, and as to the course enjoined by religious principle on the household of faith. You have, doubtless, heard of the circumstances which have recently transpired in connection with our Jamaica Mission. Our beloved brethren, laboring in that island, had frequent occasion to complain of the frequent obstructions which the slave system placed in the way of a faithful and efficient discharge of their ministry. Their character was aspersed, their labors were represented as incompatible with the welfare of the colony, and every means unprincipled men could devise, was employed to frustrate their pious and benevolent purpose. We were not at first aware that the objections urged against our brethren were partially founded in truth. We did, indeed, suppose that Christianity would ultimately effect the extinction of slavery, but had no expectation of this being accomplished until a period comparatively remote. But the opponents of our Missionary brethren clearly saw the tendency of their Christian labors, and the issue to which they must lead. They therefore availed themselves of the slave insurrection of 1832, to commence a malignant and furious persecution of our brethren and their converts. Many of the latter suffered death, whom we deliberately regard as martyrs for Christ; and this would have been the case with some of the former also, but for the signal interposition of the overruling providence of God. Power was given to Satan, and he was permitted for a season, to prevail. Our beloved Missionaries were thrown into prison as felons, and tried on charges affecting their lives. The churches they had gathered were scattered abroad, and the homes in which they had preached the gospel of peace were razed to the ground. It was openly proclaimed throughout the colony, that slavery could not be maintained, if the Missionaries were allowed to continue their labors. Christianity was represented as inconsistent with the social economy of the island, and its banishment was, therefore, clamorously demanded.

This state of things led us to examine the principles of our past conduct, and to inquire, with much diligence and prayer, what our future course should be. These inquiries issued in a deep conviction of the unchristian and inhuman character of the slave system; and a strong feeling of obligation to put forth all our energies to effect its speedy overthrow. It appeared to us as a sin to be abandoned, and not an evil to be mitigated; a high crime against the Majesty of heaven, for the suppression of which, every believer in Christ was bound strenuously and prayerfully to labor.

Influenced by these convictions, we took a decided part in the anti-slavery struggle lately carried on in this country, and are very thankful that, by doing so, we greatly contributed to its successful termination. The principle we adopted was, the utter repugnance of the colonial system to the spirit and precepts of the Christian faith, and we demanded of our legislature its immediate and entire destruction. Leaving to others the commercial and political bearings of the question, we felt it a sacred duty loudly to denounce negro slavery as a palpable violation of the law of God. The Christian population of Great Britain responded to our appeal as the heart of one man, and their conduct has been sanctioned by the blessing of Heaven.

We have entered into these details, dear brethren, for the purpose of explaining the object of our present communication, and of justifying

ourselves in your esteem. We desire with all Christian love and respect, to solicit your attention to the principles we have adopted, and the line of conduct we have been pursuing. We indulge the hope that you will seriously inquire whether, as the disciples of Jesus Christ, it is not your imperative duty, without delay, to raise your voice against the cruel and degrading bondage in which our African brethren and their descendants are held in various parts of your land.

We understand that the number of slaves in the United States is considerably above two millions, while the system under which they are held is said to be characterized by some features peculiarly revolting and oppressive. But it is not our purpose to enter into details; we wish rather to fix your attention on the system as a whole—its unchristian character, its degrading tendency, the misery it generates, the injustice, cruelty and wretchedness it involves. Is it not an awful breach of the Divine law, a manifest infraction of that social compact which is always and everywhere binding? And if it be so, are you not, as Christians, and especially as Christian ministers, bound to protest against it, and to seek, by all legitimate means, its speedy and entire destruction? You have a high and holy part, dear brethren, to act; and future generations will bless your name, and the God whom you serve will approve your conduct, if you are prompt and diligent in its performance. An opportunity is now offered you of extending the happiness of your species; of raising a degraded class of your population to freedom, intelligence, and virtue; of redeeming yourselves from reproach; and of vindicating the character of your most holy faith.

We conceive that you have only to act in the spirit and with the firmness of Christian principle, and under the Divine blessing, your efforts must succeed. The evil is so monstrous, its opposition to the rights of humanity and to the spirit of the gospel is so palpable, that it needs only to be brought forward to the light of day, to awaken universal abhorrence. Even in this country, where we find various obstructions to the healthful exercise of a religious influence, our efforts were triumphant. Though the evil was at a distance, and a numerous party, formidable by their wealth and talents, was arrayed in its defense, yet as soon as the religious part of the public stood forth against it, the issue of the contest was no longer doubtful. If such were the case with us, we feel assured it would much more certainly be so with you. The communication of thought and feeling among you is represented to us as so free and rapid as to insure your ready access to the public mind; and in what character can you appear more appropriately than as the advocates of the oppressed, the practical imitators of Him who came *to proclaim liberty to the captives, the opening of the prison to them that are bound!*

We presume not to proffer advice as to the way in which you may best prosecute the object we commend to your support. This we leave with confidence to your wisdom, contenting ourselves with an affectionate and brotherly representation of the general principle. Neither should we advert to your "Colonization Society," were it not possible that its existence may be urged as superseding the necessity of the course we have ventured to recommend. Let the principles of that Society be as upright, and its tendency as beneficial, as its warmest supporters allege, it should not prevent a more comprehensive and efficient system of operations. "These things," we shall still say, "ye ought to have done, and not have left the other undone." Nothing in our de-

liberate opinion, can satisfy the claims of justice, or fulfill the responsibility of the Christian character, short of the course we have pursued.

And now dear brethren, we leave ourselves and our communication to your candor and clarity. We have written us brethren for we rejoice to consider you as such. If we have expressed ourselves freely, it is because we are jealous for your honor; and we heartily invite you to use the same liberty in return. We commend you, and the people of your charge, to the care and blessing of our heavenly Father, and remain your affectionate brethren in the gospel of Christ.

(Signed in behalf of the Board.)

W. H. MURCH, Chairman,
Theological Tutor, Stepney College.

LONDON, Dec. 31, 1833.

[From the London Baptist Magazine, January, 1835.]

SLAVERY IN AMERICA.

A LETTER FROM THE BAPTIST BOARD OF FOREIGN MISSIONS IN AMERICA IN ANSWER TO ONE FROM THE BOARD OF BAPTIST MINISTERS IN AND NEAR LONDON, DATED DECEMBER 31, 1833.

BAPTIST MISSIONARY ROOMS, BOSTON, Sept. 1, 1834.

Dear Brethren:—Your communication, dated London, Dec. 31, 1833, was received some time since, by one of the officers of the Baptist General Convention; but as the Convention to which it was chiefly addressed, will not convene till April, 1835, the communication was, after some delay, presented to the Baptist Board of Foreign Missions, as the executive organ of the Convention. The Board referred it to a Committee, and we now communicate to you a copy of their report, and of the resolutions adopted by the Board.* We commend them to your

*The Committee to whom was referred a communication from "the Members of the Board of Baptist Ministers in and near London," directed to "The Rev. Spencer H. Cone, President; the Board of Managers; and the Delegates of the Baptist Triennial Convention, United States, North America;" and addressed "To the Pastors and Ministers of the Baptist Denomination throughout the United States of America;" the principal object of which communication is, to express the views of the writers "respecting the character of negro slavery, and as to the course enjoined by religious principle on the household of faith," present the following report:

That they have examined the communication with much care, and have been gratified by the spirit of Christian affection, respect and candor, which it breathes. They receive it as a pleasing omen of a more intimate correspondence, and a more endeared fellowship with our Baptist brethren in Great Britain. The Committee however are of opinion, that, as a Board, and as members of the General Convention, associated for the exclusive purpose of sending the gospel to the heathen, and to other benighted men not belonging to our own country, we are precluded, by our Constitution, from taking any part in the discussion on the subject proposed in said communication.

They, therefore, recommend the adoption of the following resolutions:

Resolved, That the Board reciprocate, with great pleasure, the assurances of respect and affection, which our brethren, "The Members of the Board of Baptist Ministers in and near London," have entered in their communication.

Resolved, That the Board earnestly desire a closer intimacy with the Baptist brethren in England, believing that the cause of truth in both countries, and throughout the world, would be promoted by a more cordial union and co-operation of the two great branches of the Baptist family.

Resolved, That the Board have viewed with grief and anxiety, the calamities which have befallen the Baptist Mission in Jamaica: and they rejoice that the Mission has been resumed with cheering prospects of success.

cander, with a confident belief that you will do justice to the views and feelings of the Board, encompassed as they are by difficulties which cannot be fully understood by persons in other countries.

It may assist you to form a more correct opinion of the whole subject, if we allude to a few of the circumstances which make slavery in this country a matter of peculiar difficulty, and which, consequently, require those who would promote the real welfare of the colored race, to act with great caution.

In the first place, the political organization of the United States is widely different from that of England; and this difference makes it impossible to adopt here a course similar to that which the British Parliament have adopted in reference to slavery in the West Indies. This country is not one of a state with an unrestricted legislature, but a confederacy of States, united by a Constitution, in which certain powers are granted to the National Government, and all other powers are reserved by the States. Among these reserved powers is the regulation of slavery. Congress have no power to interfere with the slaves in the respective States; and an act of Congress to emancipate the slaves, in those States, would be as wholly null and void, as an act of the British Parliament for the same purpose. The Legislatures of the respective States cannot interfere with the legislation of each other. In some of the States, where laws forbidding emancipation exist, the minority cannot, if disposed, give freedom to their slaves. You perceive, then, that the National Government, and the people of the Northern States, have no power nor right, to adopt any direct measures in reference to the emancipation of the slaves in the Southern States. The slaveholders themselves are the only men who can act definitely on this subject, and the only proper and useful influence which the friends of emancipation in other States can use, consists in argument and entreaty. The existence of our union, and its manifold blessings, depend on a faithful adherence to the principles and spirit of our Constitution, on this, and all other points.

This view of the case exonerates the nation, as such, and the States in which no slaves are found, from the charge of upholding slavery. It is due, moreover, to the Republic, to remember that slavery was introduced into this country long before the colonies became independent States. The slave trade was encouraged by the Government of Great Britain, and slaves were brought into the colonies against the wishes of the colonists, and the repeated acts of some of the colonial Legislatures. These acts were negatived by the King of England; and, in the Declaration of Independence, as originally drawn by Mr. Jefferson, it was stated among the grievances which produced the Revolution, that the King of England had steadily resisted the efforts of the colonies to prevent the introduction of slaves. Soon after the Revolution, several

Resolved, That, while as they trust their love of freedom, and their desire for the happiness of all men, are not less strong and sincere than those of their British brethren, they cannot, as a Board, interfere with a subject that is not among the objects for which the Convention and the Board were formed.

Resolved, That the preceding resolutions be communicated to the "Board of Baptist Ministers in and near London," together with the subjoined letter; to be signed by the acting President, and the corresponding Secretary of the Board.

(Signed)

DANIEL SHARP,

First Vice President of the Baptist Board of Foreign Missions in the United States.
 LUCIUS BOLLES, *Cor. Sec.*

of the States took measures to free themselves from slavery. In 1787. Congress adopted an act, by which it was provided, that slavery should never be permitted in any of the States to be formed in the immense territory northwest of the Ohio ; in which territory the great States of Ohio, Indiana and Illinois have since been formed. There are now thirteen out of the twenty-four States, in which slavery may be said to be extinct. Maryland is taking measures to free herself from slavery. Kentucky and Virginia will, it is believed, follow the example. We state these facts to show, that the Republic did not originate slavery here, and that she has done much to remove it altogether from her bosom. She took measures earlier than any other country for the suppression of the slave trade, and she is now zealously laboring to accomplish the entire extinction of that abominable traffic.

Since, then, from the character of our political institutions, the emancipation of the slaves is impossible, except with the free consent of the masters, it is necessary to approach them with calm and affectionate argument. They claim to be better acquainted with the real condition and the true interests of the negro, than other persons can be. Multitudes among them freely lament and acknowledge the evils of slavery, and earnestly desire their removal in some way consistent with the welfare of the slave himself, and with the safety of the whites. Some persons among them, it is true, are not convinced that slavery is wrong in principle, just as many good men in England, half a century since, believed the slave trade to be just and right. Such individuals must be convinced before they will act.

In the next place the number and character of the slaves form an appalling difficulty. It is not believed, by many of the sincere friends of the slave, that their immediate emancipation would be conducive to their own real welfare, or consistent with the safety of the whites. To let them loose without any provision for the young, the feeble, and the aged, would be inhuman cruelty. Slaves who have regarded labor as an irksome task, can have little idea of liberty, except as an exemption from toil. To liberate them, without some arrangement for their subsistence, would produce starvation, or impel them to acts of lawless violence. Emancipation must, therefore, as those friends of the slave contend, be gradual and prospective. The British Parliament have not decreed an immediate emancipation in the West Indies ; thus recognizing the principle, that the slaves must be prepared for freedom by moral and intellectual culture. But this preparation must be commenced and conducted by the masters ; and they must of course become the willing and zealous friends of emancipation before it can be accomplished.

We have thus shown that the slaves in this country cannot be emancipated except by the free consent of the masters ; and that they cannot be prepared for freedom, without the voluntary and energetic co-operation of the masters. For both these reasons it is necessary to adopt a kind and conciliating course of conduct towards the slaveholders. The British Parliament might assume a peremptory tone towards the slaveholders in the West Indies ; because the power of Parliament is not restricted like that of the American Congress ; and because the situation of slaves in the West Indies renders the preliminary preparation less necessary to the safety of the white population. In the British West Indies the slaves are dispersed among eighteen or twenty islands, where the military and naval power of the mother country might be easily ap-

plied to quell insurrections. In the United States, there are above two millions of slaves, spread over a part only of the surface of the Union, with no large military force to overawe them, and no obstacle to a rapid combination of insurgents. We presume that the people in England would think somewhat differently on this subject of emancipation, if the slaves were among themselves, and the perils of this moral volcano were constantly impending over their own heads.

Besides these general considerations, there is one which affects the duty of the Baptist General Convention. *There is now a pleasing degree of union among the multiplying thousands of Baptists throughout the land.* Brethren from all parts of the country unite in our General Convention, and co-operate in sending the gospel to the heathen. Our Southern brethren are liberal and zealous in the promotion of every holy enterprise for the extension of the gospel. They are, generally, both ministers and people, slaveholders; not because they all think slavery right, but because it was firmly rooted long before they were born, and because they believe slavery cannot be instantly abolished. We are confident that a large portion of our brethren at the South would rejoice to see any practicable scheme devised for relieving the country from slavery.

We have the best evidence that our slaveholding brethren are Christians, sincere followers of the Lord Jesus. In every other part of their conduct, they adorn the doctrine of God our Savior. We cannot, therefore, feel that it is right to use language or adopt measures which might tend to break the ties that unite them to us in our General Convention, and in numerous other benevolent societies; and to array brother against brother, church against church, and association against association in a contest about slavery.

We have presented these considerations, dear brethren, as among the reasons which compel us to believe that it is not the duty of the Baptist General Convention, or of the Board of Missions, to interfere with the subject of slavery. It ought, indeed, to be discussed at all proper times and in all suitable modes. We believe that the progress of public opinion in reference to slavery is very rapid; and we are quite sure that it cannot be accelerated by any interference which our Southern brethren would regard as an invasion of their political rights, or as an impeachment of their Christian character.

Most earnestly praying that the Father of Lights will illumine our path, and guide us to the adoption of such measures as shall advance His glory, and secure the temporal and eternal happiness of all men,

We are, dear brethren,

Your affectionate fellow-servants,

LUCIUS BOLLES, Cor. Sec'y.

Another reply was made to our English brethren. In presenting it to the reader, we invite attention to the difference between its spirit and the response of the Boston Board. Its author, Bro. C. P. Grosvenor, had, in obedience to the command of Christ, "opened his mouth for the dumb." The acting Editor of the Baptist Magazine, Eld. J. N. Brown,* briefly reviewed an anti-slavery address of

*Now pastor of a slaveholding church in Lexington, Va.

Bro. Grosvenor's, which had then just been published; this review we here insert. It shows how the generous impulses of Eld. Brown's soul were stirred by the tones of liberty. Transitory enjoyment! The "counsels and cautions" given to him checked the uprisings of these ennobling feelings. Under this influence his soul withered. In submission to the dictation of Eld. L. Bolles, the Corresponding Secretary, a pledge that the Magazine should be silent on the sin of slavery, which we copy below, was published by Mr. Brown in the August number of the Magazine. Letters had been written by slaveholders requiring this pledge as a condition of their continued patronage of the Magazine. This was a virtual compact between the Board and slaveholders that the Magazine should silently *acquiesce* in the sin of slavery.

[From the Baptist Magazine, July, 1834.]

ADDRESS BEFORE THE ANTI-SLAVERY SOCIETY OF SALEM AND VICINITY, in the South Meeting House in Salem; Feb. 21, 1834. By CYRUS P. GROSVENOR. Salem: W. & S. B. Ives, Observer Press, 1831, pp. 48, 8vo.

An able and discriminating view of a subject of great and growing interest. It has all the author's usual power and pungency, with unusual richness of illustration, and many passages of thrilling and subduing pathos. The generous spirit of liberty—civil and religious liberty—the joint offspring of justice, philanthropy and piety, warms every argument, throbs in every line, and triumphs over every objection. It would do honor to Patrick Henry.

The Constitution of the Society claims the immediate, simultaneous emancipation, with a view to their employment as hired laborers, of all the slaves in the Union. May God speed the right!

[From the Baptist Magazine, August, 1834.]

The Editor having ascertained that a Literary Notice inserted last month, is regarded as a departure from the settled purpose of the Board of Missions, not to make the Magazine a vehicle for the discussion of slavery, takes this opportunity of saying that nothing further on that subject will be admitted.

Literary notices of productions favorable to Christian liberty have from that hour been excluded from the Magazine. The Editor's treasonable expression, "May God speed the right," has never been reiterated. This act of despotism and the conduct of the Papal Board of Censors, who decide what books shall be printed, are so nearly alike that we are unable to see the difference. At this time the Board was preparing its pro-slavery letter to England.

[From the Free Missionary, August, 1845.]

LETTER

TO ENGLAND FROM A BAPTIST CONVENTION HELD IN BOSTON, MAY 26 AND 27, 1835. MORE THAN ONE HUNDRED AND EIGHTY SIGNATURES WERE OBTAINED TO IT.

To the Members of the Board of Baptist Ministers in and near London :

Respected and Dear Brethren:—The undersigned are Pastors and Ministers of the Baptist denomination in the United States of America. Your letter addressed to us in common with our brethren throughout our country, dated London, Dec. 31, 1833, and signed in your behalf by W. H. Murch, Chairman, Theological Tutor, Stepney College, has but recently reached us, or we should have given you an earlier reply. Indeed the fact that your letter had been received in America, was not known by most of us, until the month of February of this year. We sincerely regret that we and our churches, and the denomination at large, did not earlier receive the light which your excellent letter sheds on our duty, as Christians, and to feel the sacred influence it is so happily adapted to exert on our hearts.

We do not attempt to exonerate the nation as such from the charge of upholding *slavery*. This cannot be done so long as the laws of the nation hold, or allow to be held, in bondage a single slave ; and the number of persons now so held in the District of Columbia and the territories, which sections of country are under the exclusive jurisdiction of Congress, is about twenty-six thousand, whose posterity, if the present state of things should continue a half century longer, will amount to several times that number. Emigration to those territories is so rapid from the slave States, that, during the period named, the slave population may reasonably be expected to increase to a million or more. Neither can the free States be exonerated from the charge of upholding slavery so long as they aid in the restoration of the slaves who escape from their masters. We are verily a guilty nation before God, touching the inalienable rights of many of our fellow-men.

"Partakers of the same faith," it is reasonable that Christians should desire "to cultivate," as you remark, "an intimate and influential intercourse, that they may mutually benefit each other and extend the kingdom of our common Redeemer." Distance of place ought, certainly, never to occasion distance of feeling between intelligent beings—*brethren*—who expect soon to meet in one society, and be forever "fellow-citizens" in that city whose Builder and Maker is God.

It is not to be denied that, as *patriots*, Christians owe special regard to the community or nation of which they are constituents. But we know and feel that, between the citizens of the different nations of the world, the gospel of equal and universal love sets up, and allows its disciples to set up, no high wall of separation, obstructive of the salutary religious and moral influence which they may mutually exercise. On the contrary, it breaks down every such wall of separation, and gives explicit promise, that union shall be effected by it among all men of all nations, so that "there shall be one fold and one shepherd." By such union the true interests of the several nations are not put in jeopardy, but rather secured, for mutual benevolence begets mutual benefit. "Love worketh no ill to his neighbor;" which is as true of nations as of individuals. And, when this bond shall unite all nations, then shall swords be beaten into ploughshares and spears into pruning-hooks, and the

world shall learn WAR no more. Armies and navies will be superseded by the better bulwarks of righteousness and peace.

We believe that frequent intercourse between Christians of different lands, by literary correspondence and personal representation, is a happy and efficient means of accomplishing the prophecies of millennial blessedness. If Great Britain and America shall never again dash against each other in mortal conflict, it will be owing to the gospel being understood, and felt, and obeyed alike by both nations on the great duties which, in its principles and by its precepts, are enjoined on all men towards God and towards each other.

Among these latter duties is that of counseling, warning, reproof, rebuking and encouraging each other. Is it a duty of love which one man owes to another, not to suffer sin upon him, but, by the power of truth, and a generous and kindly exercise of personal influence, to arrest his progress in wrong, and convert him from the error of his ways? How much more imperative and urgent is this duty between large bodies of men! If the vice of intemperance, for example, has become prevalent in one community, and its destructive effects are spread before the eyes of another, once equally guilty, but now penitent and reformed, it cannot reasonably be objected that the voice of remonstrance, if lifted up by the latter, addressing itself in tones of entreaty and alarm to the conscience and reason of the former, is an unworthy intermeddling with the concerns or *rights* of others. For *to sin* is not the right of any one, and sin can never be practiced by any in the remotest corner of the earth, without being itself an unworthy, unwarranted interference with the real and proper welfare and rights of some men. If there were but a single individual on the globe given to a vicious practice, the united voice of all men beside might, with the strictest propriety, be raised against him for polluting by one sin a world otherwise unsoiled.

It is, moreover, peculiarly fitting that the *penitent* man—and so the penitent *nation*, should rebuke the same vice in others, of which that man or nation has been guilty, but has reformed. Such is the ordination of Divine Wisdom and saving Mercy. The commission of Christ was given to penitent men, whom he had called away from sin and sanctified to the work of reforming the rest of the world—"Go ye into all the world and preach the gospel to every creature." "When thou art converted, strengthen thy brethren," indicates the order in which the reformation of mankind is to be effected. This order is necessary, since moral reform never springs up in the sinner spontaneously, but proceeds from a purer source—all moral reform having its origin in the holiness of God, and being effected by the instrumentality of men.

In view of these considerations, we certainly regard your entire communication not only as unexceptionable, but as a strictly proper and benevolent exercise of the moral power with which our common Benefactor has blessed you that you might be a blessing to us and to others circumstanced like ourselves.

SLAVEHOLDING is now the most heinous sin with which America is chargeable. Of the same great sin Great Britain has for centuries been guilty; but the world now beholds her penitent and reformed. And for this reformation, important as the sin was great, surpassing in enormity any other sin, all nations ought to rejoice and give God thanks. Its bearings on the destinies, the welfare of the rest of the world, must correspond with its magnitude and the mighty moral influences which,

at the same time that they fettered thousands of her subjects, bound *herself*, and limited—immensely abridged—her power of accomplishing the good which, previous to this noble act of justice, she was disposed to execute in other departments of Christian enterprise. We are not careless spectators of the evils which existed in awful, shameful association with slavery in the British West India Colonies. We saw the immense expenditure of human happiness—nay, of *life*—to gratify the cupidity of those to whom the power of enslavement appertained, thus nourishing that covetousness which is idolatry, and that sin of oppression so often, so severely condemned in the Holy Scriptures, and so often punished by the heaviest inflictions of retributive justice ever executed on nations. We saw the arrogance and unholy pride which lifted up the heart of the oppressor against God, and put his authority at defiance, while it degraded, and crushed, and brutalized thousands of immortal beings. We saw the Missionaries of the Cross putting their own ease and earthly interests, and the hazard of their lives out of the account, and standing amidst the cruelly benighted and perishing, as the Heaven-ordained messengers of glad tidings to both the oppressor and the oppressed, and we saw those servants of the Most High God treated with obloquy and scorn, and severer persecution, and the poor souls, who had gladly received their word, suffering as martyrs for Christ's sake.

But we also saw, in Great Britain, the majestic rising up of a Godlike spirit and power, amidst the churches, to hush the tempest of anarchy and wild misrule in the Western Colonies, to deliver the oppressed and persecuted, and to vindicate the honor of insulted Christianity. The first day of August, 1834, we hailed as the harbinger of good things to the emancipated, and to the world. We thought of the probable effect the change would produce on the slavery of our own beloved country—that the eyes of the nation would be opened by it to see the things which belong essentially to her own peace. And we still indulge the animating belief that America will not long persist in a course which God has taught the world in every age, is sure, if not abandoned, to terminate in disaster and ruin. Your letter, for which we thank you and bless God, will yet, we believe, produce a good and powerful result among our own denomination and even others. It is now going out through the length and breadth of our extensive country. Thousands have already acknowledged its excellence, and thousands more will shortly feel its influence, and be moved to action by its weighty appeals. The cause of emancipation is already occupying the minds of many of our fellow-citizens, and exciting the anxious inquiry: "What must be done?"—and to this inquiry a host stand ready always to give that reply which Jehovah has put into their lips—"Let the oppressed go free." Scriptural views are becoming more generally embraced. Still, we are aware, the work is in but an incipient state. Erroneous speculations are general to an alarming extent. Even the churches of all denominations have not yet fully emerged from the darkness which has brooded over them on this subject. Some of our ministers remain lamentably inactive. Comparatively few even now venture to preach on this great moral subject, which certainly presents claims as high as any other on the solemn and prayerful consideration of both ministers and churches in every part of the land and of the world. We are pleased that you urge our duty by motives purely religious, leaving all strifes about political measures to those whose faith reaches not to the precepts, and doctrines, and promis-

es of God. "The principle we adopted was," you say, "the utter repugnance of the colonial system to the spirit and precepts of the Christian faith. Leaving to others the commercial and political bearings of the question, we felt it a sacred duty loudly to denounce negro slavery as a palpable violation of the laws of God."

It is not wonderful that, so acting, you "greatly contributed to the successful termination of the anti-slavery struggle lately carried on in your country." We, dear brethren, have adopted, and desire to act upon the same principle, believing it to be the only method which is in agreement with Divine Wisdom, and therefore, the only method which is adapted to the work. That this application of the gospel's power to the sin of slaveholding, for its removal, is adequate, admits of no question in our minds. We should as soon question its adequacy in the case of any other sin as of this. Our hope is, therefore, strong, and our confidence entire and unwavering.

You have prefixed the word "*negro*" to the word "slavery." Allow us to remark that we esteem the enslavement of one class of *men* as heinous a sin, and as Heaven-daring an outrage as that of another class. The simple inquiry with us is,—are the slaves men? and we regard them as really men as were their African ancestors, the Egyptians and Ethiopians, the posterity of *Mizraim* and *Cush*, two of the three sons of *Ham*, who, agreeably to the true intent of the often perverted prophecy of *Noah*, were made masters of their youngest brother *Canaan*, whose posterity, for sins most foul, foreknown to God, were doomed to be punished with menial servitude. It must not be overlooked, however, that even that servitude was restricted and regulated by Divine precept, so that it differed essentially from modern slavery. In our country about one-third of the slaves are naturally related to the whites—some of them being as light in complexion as their masters. The same was probably true of the slaves in the West India Colonies. We suppose you regard this point as we do; but we think it worthy of notice, so that in your future communications the word "*negro*" may be omitted. We usually employ the phrase American slavery, or the word slavery, since, of whatever complexion the enslaved may be found, he is a man, and ought to be regarded as a man, and treated in all respects as a man, having equal *inalienable* rights with all other men. To the cause of the oppressed, wherever we may find them, whether in slavery or in nominal freedom, we are, and desire ever to be, solemnly pledged. And so also to *every cause of virtue and Christian philanthropy*, in opposition to all error and sin. The broad ploughshare of gospel truth and moral influence ought to be thrust deep beneath the foundations of all unsound principle, and all wrong practice, and driven all the way through the great Babylon of sin, till the place that she now occupies, encumbers and pollutes, shall know her no more forever. Slavery, be assured, appears to us as to yourselves—"a sin to be abandoned and not an evil to be mitigated; a high crime against the Majesty of heaven, for the suppression of which every believer in Christ is bound strenuously and prayerfully to labor." Other species of oppression are generally, at the worst, but partial—this is *entire*.

We doubt not, you will sympathize and co-operate with us, and that you will be much in prayer for us and for those, both *slaves and masters*, for whose good it is our purpose to labor in the use of weapons not carnal but mighty through God to the overthrow of this as well as every other work of wickedness.

Many other topics of deep interest present themselves to our minds, and solicit the expression of our thoughts; but our letter has already spread beyond the limits we had prescribed, and we must omit them. It is probable that you will receive communications from other brethren in our country on the subject of your letter, which we take to be intended for our *churches* as well as for ourselves; and, we are happy to say, we commend it to their serious perusal and prayerful consideration; and we hope that, in some form, they will duly acknowledge the receipt of it.

And now, dear brethren, we commend you to God and to the Word of His Grace, and pray that the Father of Lights will pour His light on your future path—and that He will bless your country, and every nation and all people with the special influences of His Holy Spirit, that His way may be known in all the earth.

This letter was prepared and approved in a Convention of more than fifty Baptist ministers, held in the city of Boston on Tuesday and Wednesday, May 26 and 27, 1835. It is signed by the subscribers individually as our personal act.

With Christian courtesy and affection, we are, dear brethren,
Yours in a common Redeemer.

CHAPTER III.

MISSION TO THE UNITED STATES OF COX AND HOBY—RETURN—RESOLUTIONS AND LETTER OF ENGLISH BAPTIST UNION—STOW'S RESPONSE—RESOLUTIONS ON SLAVERY BY ENGLISH BAPTIST ASSOCIATIONS—ANOTHER LETTER BY THE UNION—ANOTHER RESPONSE BY STOW—EXTRACTS FROM A REJOINDER.

Soon after the preceding correspondence, Elds. Cox and Hoby, delegates from the Baptist Union, visited this country. The influence of the Triennial Convention, was employed to keep them as silent as possible in regard to the enormous sin of American slavery. The measure of its success will be seen in the proofs which we shall hereafter adduce. As the conduct of the deputation is examined at length in the fifteenth chapter we add nothing now respecting it to the above brief remark.

Let us then follow these brethren back to the parent country, hear their report, and observe its effect upon the English Baptist churches.

The deputation made a report to the Union at its twenty-fourth annual meeting, held in London, June 20, 1, 2, 3 and 4, 1836.

"The letter from the Committee of the General Convention of Baptists in America was read, whereupon it was moved by Eld. J. Price seconded by Eld. J. Briscoe, and resolved unanimously, That the Committee take an early opportunity of drawing up a letter to the Executive of the Triennial Convention, and conveying the resolutions passed on Wednesday morning last; and that a copy of the same be sent to Eld. Baron Stow, as a member of the Corresponding Committee."—*Union Reports.*

The resolutions are contained in the fifteenth chapter. Extracts from the letter are here subjoined.

EXTRACTS FROM A LETTER OF THE ENGLISH BAPTISTS.

LONDON, Sept. 13, 1836.

Dear Brethren:—Our deputed brethren, although they did not mention the subject of slavery in the public proceedings of the Convention, at a private meeting, assembled for the purpose, made known the feelings of pain and lamentation with which our body, in common with all religious bodies in this country, at that time regarded the state of American society, and American churches, in reference to it. Since that period our feelings have grown far more deep and solemn. The facts which have been brought to light have affected us beyond measure, and have made us feel it our imperative duty to put into a channel of public utterance the sentiments of the united churches, in the series of resolutions, which were passed unanimously at the public meeting on the 22d of June, and which we transmit to you herewith.

We are not uninformed of the degree in which, in the American Union, slavery is either incorporated in the social system, or upheld by public opinion; nor have we been unobservant of the sensitiveness with which remarks on it, whether foreign or domestic, have been almost universally received. We have no wish to give offense, but our duty to God and man will not permit us to be silent, nor can we believe after what you have written, that you wish us to be so. You will not refuse to consider what, "as faithful brethren," we address to you; and most sincerely do we add our prayer, "the Lord give you understanding in all things."

It is surely a position which admits of no dispute, that in this, as in other matters, a line of conduct may be expected from the disciples of Christ, materially different from that which may be expected from men of the world. Of what use, otherwise, are the rectitude and tenderness of conscience, the holy light, and the exalted principles which characterize a Christian? Now, it is to the churches of which you are the representatives, that we make our appeal. Professors of the name of Christ! whatever others do, we entreat you, neither hold a slave, nor countenance slavery. According to some allegations, indeed, which, with whatever truth, have been made on behalf of American slave-

holders, we are called upon to believe, that, through the force of iniquitous laws, the liberation of slaves is impracticable. Otherwise, we are assured, many would gladly set them free; but, in existing circumstances, it is necessary, and even obligatory, to detain them. Of course, we understand this as the language of lamentation and complaint. Here is a practical, and avowedly regretted, restriction on the liberty of the holder of the slave; he may not give the freedom he wishes to give. The duty of a person thus situated surely becomes obvious in an instant. We say to him, if a law which either imposes an impossible condition on manumission, or decrees the seizure of a manumitted slave, makes it imperative on you to detain him for the moment, ought you not to be making restless endeavors for the repeal of that law; and using every means to prepare for the easy acquisition and the safe possession of that freedom, which it is your right to give and his to enjoy? Without such endeavors, it becomes manifest that the existence of the law is but a pretext for the slaveholder, and his acquiescence in it renders him a partaker of its iniquity.

In ordinary cases, however, we conceive we cannot be in error in regarding slavery as optional. Now we raise an argument on this ground; and we cannot hesitate to affirm, that, however it might be repelled by a man of the world, it ought to be enough for a Christian. To hold a fellow-creature in bondage, is to keep him in a condition of personal degradation and disadvantage; a condition, as it now exists, which denies him access to the various sources of instruction and avenues of advancement which are open to others; which allows no sacredness to domestic ties, but sets at naught the Divine institution of marriage, and with it both the affections and the duties of the conjugal and parental relations; which makes man an outcast from society, and repels him, not as an alien merely, but as a brute, from the community, of which he is nevertheless a constituent and vital part; which, in the great majority of instances, involves labors which shorten life, and, in too many cases, the almost murderous extinction of it; and which, in fine, impedes most grievously a slave's religious instruction, fosters his vices of every kind, and renders all but impossible, for the most part, his glorifying God on earth, or his learning the way to heaven. Now, we suppose it to be at the option of a Christian, whether he will hold a fellow-creature in a condition like this. Can it for a moment be doubted what his choice will be? Or can any one call him a Christian who chooses to have a slave? What! is Christianity reduced, not merely to a name, but a mockery? Does its loud proclamations of "good will to men," mean nothing more than a sanction for the right of power? Is it no longer the law of our acknowledged Sovereign, "Do ye to others, as ye would that they should do unto you?" Are equity, benevolence, and compassion, no more the characteristics and indispensable virtues of our profession?

If any one should meet this appeal by saying, that he treats his slaves as his children; we must be permitted to reply—first, that he can in no way do so well for them as by breaking their chains; secondly, that he cannot tell who may come after him, nor how soon; and, thirdly, that his example upholds abominations which he refuses to practice, and would appear to condemn.

Nor should we be silenced, by being informed, of what we very well know, that, in the southern States, "slavery is a political institution." We are not political meddlers. But we suppose that even the

"political institution" of slavery does not deprive the freeman of his liberty. We appeal, therefore, still to the heart of a Christian, as to his individual choice. Our language is—fellow-Christian! and, if a fellow-Christian, man of benevolent spirit, of universal love! will you hold a slave?

How can we conceive the heart of a Christian dictating, or permitting, any other answer than one to this question? I will not:—We must think the case decided, therefore, with every Christian, if it be merely at his option. But we cannot let it rest here. While it may assuredly be expected, that a Christian would break every yoke if he might, it is important for him to remember, not only that he may, but that, if he can, he must. The declarations, "Thou shalt love thy neighbor as thyself," and "Whosoever things ye would that men should do unto you, do ye even so to them," are the voice of authority, and have the unquestioned force of law. It is not at our option whether we fulfill these commands. It is required of us by Jesus Christ, our Lord. All His professed subjects are bound to obey Him. Every faithful subject will obey Him.

Is it not certain, dear brethren, that a consistent obedience to these precepts would lead to the immediate liberation of a large number of slaves? Is it not also certain, that such a proceeding, taken by Christian professors at large, in the slaveholding States, or by any considerable portion of them, would exhibit the subject in a new light; would arouse the whole community, and shake the entire system of slavery to its foundation? Is not the overthrow of this system an object to which, under the force of the same reasons, all Christians ought earnestly to address themselves? Is there any other probable method of achieving this inestimable consummation? Will it not constitute a noble and a characteristic triumph for Christianity? And is not the abetting of slavery, and even acquiescence in it, a sin, of which every disciple of Christ ought immediately to wash his hands?

The resolutions we transmit to you, dear brethren, do not refer exclusively to the fetters which bind the slave; they advert also to the prejudices which afflict the colored freemen. We cannot say that we feel at all less strongly on this subject than on slavery itself. There are, indeed, reasons which make it to us the more afflictive of the two. The degradation of the free blacks is certainly not a "political institution" of any part of the Union, nor is it founded on any different relation which they bear to the body politic, as compared with the whites. And, whatever pretext might be found for their oppression in a region of slaves, there obviously can be none where slavery is unknown. Yet a strong and general prejudice against people of color is cherished even in the northern States, where it must be a matter of mere prejudice, generated by the pride which it subsequently fosters, and as ungenerous and unholily as it is proud.

It is to us nothing less than marvelous, that this grievous oppression, both of the bond and the free, should exist, and be clung to by a nation which glories in its liberty, and which was the first to proclaim to other lands that the rights of all are equal, but it is not for us to bewail this inconsistency, nor the injury it has done, in the eyes of the world, to the otherwise noble institutions which it impairs and undermines. It is however, more than marvelous to us; it is almost incredible, that the indefensible and cruel prejudice against persons of color should have been adopted by the churches of Christ, and manifested in the worship and

ordinances of His house! He was meek and lowly in heart. Are His followers not to copy His example! Would He have treated persons of African descent, as the slightest mixture of tainted blood causes them to be treated among you? You know that He would not; and if you imitate Him, you will do so no more. Degrading distinctions, which say not "I am holier," but only "I am whiter than thou," will instantly be banished from places of Divine worship; and the reformation begun here will be extended to the entire system of which these are a part.

In pressing the fulfillment of this duty upon you, dear brethren, we have the advantage of being able to say, that it is impeded by no obstacle. There can be no case in which the retention of the prejudice we are combating can be obligatory or imperative. In indulging it, you are only either pampering the pride of your own hearts, or yielding to the current of feeling around you. As Christians you are called on to mortify the former, and stem the latter. Nothing hinders you from beginning, and even from triumphing, at once. The object may be achieved the first moment you are determined to achieve it. And, permit us to assure you, that, whenever this moment shall arrive it will be inferior to none in the history of your churches, for honor to the Name you profess, for prosperity to the churches you compose, and for prosperity to the country you adorn. Dear brethren, "our mouth is open unto you, our heart is enlarged."

But we speak not alone. We call to remembrance, that we are addressing a body, the sentiments of some of whom, and a number rapidly increasing, are in unison with our own. We rejoice in the abundant evidence which has reached us of the fact that the attention of many has been awakened, and that the voices of many have been heard. Yes, America has heard on this subject the voice of many of her sons; and, with delight, we have seen among the band of her abolitionists (and many, in spirit, we trust are such who have not adopted the name) a large number of our own denomination. No words can express the warmth of our sympathy with them, or the ardor of our desire, that, on this great occasion, our entire denomination may be of one heart and one mind. Be assured, dear brethren that the extinction of oppression, whether of the bond or free, is a work which lies with the churches of Christ. They can do it. They must do it. They will be responsible for the continuance of oppression, with all its crimes and horrors, if they do it not. And as no portion of the United States is more influential than your own—and as none has been more abundantly blessed with these extraordinary operations which exhibit religion in its mightiest energies—as none is more prompt or more vigorous in all other works of faith and labors of love, so we entreat you to suffer none to be more forward, or more active, in this good cause. We know that over the same cause both our fathers and ourselves slept too long; but it would be poor evidence that we had been awakened, if we were to use no efforts for the arousing of our brethren. We wish to believe that whatever slumber remains among you, is but that of inadvertency and inconsideration. It cannot be that you will refuse to put away this "accursed thing," when its true aspect shall have appeared to you. An enlightened conscience and a melting heart will be far more prompt and effectual than our importunities; and, perhaps, even while we are writing, may be rendering our importunities needless.

Can we, dear brethren, without showing unreasonable fears, again entreat you to receive in kindness what we have written in the fullness of

our hearts? Or, can we hesitate to anticipate that serious consideration of our remarks—that willing acquiescence in evident truth—and that ready fulfillment of admitted duty—which shall fully convince us that you are, indeed, our brethren in Christ, and justify the fervor with which, on the behalf of our brethren at large, we subscribe ourselves,

Yours in Christian love,

W. H. MURCH,

JOSEPH BELCHER, } Secretaries.

EDWARD STEANE. }

The following reply was made to the above, by Eld. Baron Stow, of Boston.

LETTER

FROM ELD. BARON STOW, A. M., OF BOSTON, TO ELD. W. H. MURCH.

BOSTON, (U. S. A.) Jan. 7, 1837.

My Dear Sir:—Your favor of Oct. 7, 1836, came duly to hand, accompanied by “a copy of the Resolutions passed at the Annual Meeting of the Baptist Union,” held in June last, and also a copy of “a Letter from the Baptist Union in England to the Board of the Triennial Convention of the Baptist Churches in the U. S.” And within a few days I have received from Mr. Belcher a copy of the “Report of the Baptist Union, 1836,” by which I perceive that I have the honor to be a member of the Corresponding Committee of the Union.

The Board, of which I am a member, also received a copy each of your Letter and Resolutions, and directed the Secretary, the Rev. Dr. Bolles, to prepare a reply. The spirit of your letter was much admired and commended, as truly fraternal and Christian. The effect will assuredly be good. As, however, the constitution of the Board limits them to the business of Foreign Missions, they will not, *under existing circumstances*, intermeddle in any way with the question of slavery. As individuals, they are free to entertain opinions and act upon them according to the dictates of duty; but in their corporate capacity they have one object, one duty—the sending of the gospel to the unevangelized. Whatever communication, therefore, you may choose to make to this Board, on the subject of slavery, the only reply which *at present* you will receive, will be a disclaimer of jurisdiction in the case. Several members of the Board are sincere and pledged abolitionists, but they do not feel at liberty to urge the consideration of the subject in the meetings of the Board. Our constitution limits us to one object. The Board will not even *publish* your communications upon this subject. I therefore sent to the Editor of the Christian Watchman the Letter and Resolutions, copies of which you were so kind as to send me, and thus they met the eye of the public. They have been copied into many papers, and read by many thousands. Such documents are useful in various ways.

1. They show that you feel deeply, and are in earnest with us respecting the great sin of slavery.

2. They breathe the spirit of Christian kindness, and must soften and subdue rather than exasperate. If any thing will melt down the proslavery spirit, either at the South or the North, it will be *Christian love*. So long as the Baptists in England maintain the kind, generous spirit exhibited in your Letter and Resolutions, they can speak to us with the

assurance of being heard calmly and fraternally. There are thousands among us who will welcome such communications, and thank you for them as proofs of a benevolence that is highly evangelical.

You say that "the general feeling among the various denominations in this country (England) is, that to the Baptists in America more than to any other part of the Christian community must be imputed the sin of slaveholding, and that among them chiefly, even in the Northern States, is to be found the pro-slavery spirit." I am confident, my Christian brother, that this comparison is unjust. In several of the slaveholding States, the Baptists are the most numerous denomination. But I am not aware that they hold more slaves than others, or that they do more to uphold the system of slaveholding. The leading men of all denominations at the South, both clergy and laity, justify the holding of slaves, and the traffic in slaves as right and scriptural! Some of our ablest preachers at the South have published their views upon the subject, and I have been challenged by them to produce a single passage of Scripture that will show slaveholding to be *sinful*! But Baptists in this matter only occupy common ground with other sects. Presbyterians and Methodists are as violent and as ultra as our own brethren. Nor is it true that among Baptists chiefly, "even in the northern States, is to be found the pro-slavery spirit." Thousands and tens of thousands of them are opposed to "immediate emancipation," and severe in their hostility to abolitionists. But I am sure they do not exceed in numbers or violence the other denominations.

You add, "we are repeatedly told that the number of Baptists who profess abolition principles is but a very small minority." Here, too, I am confident you are wrongly informed. I am endeavoring to collect facts on this point, such as will convince you of the mistake. In the mean time I feel safe in assuring you that in the ranks of the active abolitionists, the Baptists are more numerous than any other denomination: *ex. gr.*, in the State of New Hampshire, there are about 50 Baptist ministers, mostly established pastors. All but three or four are *known* to be abolitionists. In several other States more than half of our ministers are members of the Anti-Slavery Society; they preach against slavery, and pray for its speedy extinction.

I shall endeavor to put you in possession of facts touching the sentiments and action of the denomination upon this painful subject—not questioning but it will be grateful to you to know the truth and the whole truth.

Soliciting a continuance of your favors,

I am, dear sir, Yours very truly,

BARON STOW.

The following Resolutions were adopted in May and June, 1836, by English Baptist Associations. The fear of unduly swelling this work, leads us to omit those passed by the following Associations:

East Kent, Essex, Buckinghamshire, Oxfordshire, Weston, Berks and West London, Yorkshire and Lancashire.

Baptist Union Reports, Official Documents.

MIDLAND.

That as we are convinced slavery is inimical to the dictates of humanity, and utterly opposed to that Word which Christians receive as the

rule of their faith and practice, while, as it existed in the British Colonies, and as it now exists in the United States, it has assumed characters of frightful enormity, we should deprecate such union between the British and American Baptist churches, as might seem to imply an approbation, or even toleration, of so monstrous an evil, but would rather solemnly warn and earnestly entreat, our American brethren faithfully to exert themselves to put from them the accursed thing.

KENT AND SUSSEX.

That having learned with surprise and regret that slavery in its worst forms is encouraged by many of the churches of America, and that ministers, deacons, and private members of Baptist churches in that country, equally participate in this flagrant abomination, and fearing that the intercourse recently opened between these churches and our denomination in this country, may be considered as implying our sanction of such inhuman and unholy conduct, we feel it our duty to record our public protest against the iniquity, as utterly at variance with every principle of Christianity.

BRISTOL.

That prompted by these views, and with the kindest feelings towards the American people, and with unfeigned admiration of much that is exemplary in the American character, we earnestly entreat the followers of the Redeemer, and especially those of our denomination in that country, to give to this state of things their earliest and dispassionate attention; and, instead of attempting to extenuate its guilt, or to justify its continuance for one day beyond the time needed for the proper legislative enactments on the subject, they will at once unite their counsels, their efforts and prayers, for its entire extinction.

SUFFOLK AND NORFOLK.

That as we are unwilling to be "partakers of other men's sins," we cannot desire any union with the American Baptist churches, unless they will listen to the remonstrances against this crying abomination, which Christian duty must elicit from British Baptists.

LEICESTERSHIRE.

That while the churches in America can tolerate the sin of slavery in their midst, we must receive with great suspicion reports which reach us of their religious revivals; believing, as we do, that their conduct must repel, rather than attract, the Spirit of God, and that it has a fatal tendency to promote infidelity both in the church and in the world.

That nothing would afford us sincerer pleasure than to hear that the question of slavery was occupying the deliberate consideration of all professing Christians in America whose hands are stained by it, and that the firm but affectionate remonstrances of the British churches was causing them to relax their hold of this inhuman system, while we unfeignedly regret that the deputation from Great Britain sent out by the Baptist Union should have retained silence on this subject—conduct which, in our opinion, no considerations of expediency or feelings of policy could justify.

That with these impressions we decline to extend the hand of fellowship to those societies in America calling themselves churches of Christ, while the abomination of slavery is cherished among them; and that we think it a violation of consistency to receive any deputation from these assemblies to the churches of Christ in Great Britain.

EAST AND NORTH RIDING IN YORKSHIRE.

That this Association is exceedingly anxious to impress upon the Committee of the Baptist Union, the importance of conveying to the deputation of our sister churches in America the sentiment of the denomination on the subject of slavery as connected with their body and especially of employing that moral influence which their pastors and members must possess for the entire and speedy extinction of this crying evil.

MINISTERS AND REPRESENTATIVES

Of the Baptist churches of St. Mary's, St. Clements, and Orford Hill, Norwich, and those of Lynn, Yarmouth, Denham, Swaffham, Worstead, Aylsham, Neatishead, Ingham, Foulsham, and Cossey, in the county of Norfolk.

That while on the one hand we remember with gratitude the distinguished part which our denomination has taken in the overthrow of slavery throughout the British dominions, we cannot but feel on the other hand the deepest sorrow and humiliation to learn from the official report of the American churches, that they have not only taken no clear and decided stand, as a religious body, against the crying evils of American slavery, but that their "Southern brethren are generally, both ministers and people, slaveholders." And that this fact is alleged by their General Board, in justification of their declining to listen to the affectionate and faithful remonstrance of our London Ministers in December, 1833—because such interference would be regarded by their slaveholding brethren as an impeachment of their Christian character; and we are yet more grieved by their invidious and anti-Christian exclusion of all colored persons from communion with whites at the table of the Lord, and by consequence from Christian fellowship generally.

That so long as such shall continue to be the position deliberately maintained by the American Baptists, in reference to slavery—such their avowed estimate of its relation to Christian character—and such their determination to submit to no remonstrances on the subject—so long shall we feel it to be our corresponding and imperious duty, sorrowfully, but firmly, to decline any fraternal union with them, either by sending address or deputation to their body, or by giving to their deputation expected at our impending public meetings any other reception than that dictated by Christian courtesy and English hospitality, accompanied, however, by affectionate exhortation, and by our fervent prayer that it may speedily please our Heavenly Father to show them "a more excellent way."

At the anniversary of the English Baptist Union, May 1-4, 1837, a resolution of sympathy with American abolitionists was adopted. A Committee was also appointed to prepare a Letter to the Baptist churches in America. We present it entire.

LETTER

FROM THE ENGLISH BAPTISTS TO THE MINISTERS AND MEMBERS OF BAPTIST CHURCHES IN THE UNITED STATES, THE BAPTIST UNION OF GREAT BRITAIN SENDETH CHRISTIAN SALUTATION.

Dear Brethren:—In your profession of the faith of Christ,—in your solemn pledges of devotedness to His service, in your dependence on the operations of His Spirit,—and finally in your practical vindication of

Christian baptism from the misapplication and conception to which it has been subjected, we feel that a basis is laid for fellowship between us more sacred and enduring than the interests of this transitory world can originate.

We have often glorified God for the special tokens of His favor which have rested on you; we have heard with grateful joy of your zealous and increasing efforts to promote His kingdom in the world; and we have experienced the kindlings of holy emulation and desire, while we have exclaimed, Hast thou not a blessing for us, even for us also, O Lord our God? Thus, dear brethren, admiration, not envy, thankfulness on your account, not suspicion concerning you, has dwelt in our minds, and it was far from our expectation that there should devolve on us the duty of remonstrance and entreaty on account of any blot on your Christian character.

To fulfill that unwelcome duty is our design in this communication. Receive it, brethren, from those who profess toward you the sincerest friendship,—a friendship that may not suffer sin to rest upon your souls. We have not been ignorant that slavery existed in the States, entailed, we are ashamed and humbled to acknowledge, by British influence, authority, and example. But we had until of late no conception of the extent to which multitudes of professing Christians in your land, by indifference, by connivance, by apology or by actual participation, are implicated in it.

The complete portraiture of slavery would be odious and revolting to the last degree, and though we do not accuse or suspect every proprietor of perpetrating all the wrongs to which the system leads, we are compelled to entertain the suspicion that these wrongs are perpetrated to a fearful amount, even where professedly Christian owners are directly responsible.

The slaves are regarded as the *property* of their masters. Their labor is no more available for their own benefit, than is that of the beast of the field for theirs. By the law they are reckoned as cattle. By some proprietors, thousands are reared, and bought and sold with an entire disregard of every thing that raises man above the brute. Their conjugal rights are exposed to melancholy violation, and all their affections to reckless outrage. And, worst of all, "their claim to feed upon immortal truth;" to peruse for themselves the inspired Word of God, is, in the majority of the slave States resisted and trampled upon, by an enactment which prohibits their learning to read, and thus dooms them to the scantiest and most precarious supply of that knowledge which their immortal welfare demands, and which God has freely given for the benefit of the world.

Such a system, brethren, must be fruitful of oppression, injustice and crime; and yet among yourselves, your churches, your deacons, your pastors, this system finds apologists, advocates, abettors; and unabashed by the symbols of incarnate and redeeming love, it obtrudes itself at the table of our dying Lord.

Brothers, are these things so? Would to God we could doubt their reality! but that relief is denied us. Some of your provincial assemblies have attempted, alas! with what infatuation and dishonor, to shield and extenuate the crime.

Oh, brethren, how long shall this wickedness defile you? How long shall the cause of our common Christianity be dishonored and injured

by a vain attempt to place under its sanction a flagrant violation of the rights of man and the laws of God?

Shall we be told that the question of slavery is political, and therefore not cognizable before a Christian tribunal? We reply that, with what political considerations soever it may be complicated, it is, *as actually existing among you essentially a moral question*, and that if slavery were purified from all that is unrighteous and anti-Christian, its most strenuous political defenders would abandon it. Moreover, we beseech you, brethren, not to suffer imaginary civil benefits to array themselves in hostility to paramount moral obligations.

Is it maintained that emancipation is encompassed with difficulties? Allowing their existence, we nevertheless believe that they may be greatly magnified by a worldly, selfish, distrustful spirit. Difficulties in a righteous cause are but the tests of principle, and passive resistance against sin even unto blood, is binding on every Christian. Bear with us, dear brethren, while in faithful affection we suggest what appears to us to be your duty.

At whatever cost, listen to the cries of the oppressed, and vindicate their cause, already too long neglected; yield to the dictates of genuine philanthropy; demand full scope for the Word of God among your negro population; seek the immediate repeal of the law which forbids slaves to read the tidings of salvation, and meanwhile let the iniquitous enactment be promptly disregarded; let the work of redemption by Christ exert, without restraint, its equalizing, uniting influence within the precincts of the Lord's house,—there let the distinction between bond and free melt away and disappear. Let the pulpit solemnly utter the denunciations of the Almighty against those who build their houses by unrighteousness, and their chambers by wrong, who use the service of their fellow-men without wages, and pay them not for their work. Let the slaveholder who may be found in your solemn assemblies hasten to proclaim liberty to his captives, or let his profession be distrusted, and his conscience be appealed to by the terrors of the Lord. Let your influence upon the local governments of those States which sanction slavery, be sacredly devoted to the cause of justice and freedom. Endeavor to enlighten the minds of your citizens, that they may discountenance and forbid the sanction which Congress bestows on the iniquitous system. These things, brethren are clearly and solemnly your duty. Arise therefore and gird yourselves for the work. You are summoned to the honorable service of Him who stands pledged to deliver the needy when he crieth and to break in pieces the rod of the oppressor. Imbibing His benevolent spirit and fulfilling His righteous commands, you may surely confide in His protection and await His blessing.

Some amongst you, brethren, are entitled to our warmest affection, and to our unreserved confidence, for you have enrolled your names in favor of prompt emancipation. May the band of philanthropists to which you have joined yourselves, be strengthened by daily accessions of the generous, the just, and the wise, till its moral influence, guided and impelled by the Almighty Hand, shall bear down all opposition.

The man enslaved in your land attracts to himself the sympathy of benevolent minds. His efforts to regain freedom gain the approval of the just, while the generous will aid them, and all exult in their success. To the slave, and the colored partaker of his milder wrongs, we owe the expressions of *our* sympathy. We tell the bondman of America to be of good courage, to trust a righteous God, for that the day of redemption

draweth nigh. Whether their oppressors forward their emancipation, or resist it, they have an Almighty Vindicator of their rights, who will utterly destroy a system which reckons an immortal being (even though a freedman of the Lord) amongst goods and chattels. The cries of uncompensated toil have entered into the ears of the Lord God of Sabaoth, nor will they be heard in vain.

If, as we cheerfully believe, thousands and tens of thousands of our brethren in the United States long for the immediate and entire liberation of the enslaved, let them regard with encouragement the numerical power of the professing church of Christ in their land,—a power that while it may animate to the most strenuous exertions, should create a solemn sense of responsibility, lest the perpetuity of slavery should be chargeable on the disciples of Christ. But above all, let the church's moral power be consecrated to this noble and Godlike service, and slavery shall speedily expire, smitten as with terror from the presence of the Lord.

Signed on behalf of the Baptist Union of Great Britain and Ireland.

I. W. HINTON, Chairman.

Signed by order of the Committee.

W. H. MURCH,
JOSEPH BELCHER, } Secretaries.
EDWARD STEANE, }

LONDON, Jan. 19, 1838.

LETTER

FROM BARON STOW, A. M., OF BOSTON, TO ELD. W. H. MURCH.

BOSTON, Jan. 11, 1839.

Dear Sir:—The communication of the Committee of the Baptist Union, which accompanies yours of Feb. 1, was immediately inserted in the *Christian Watchman*, and from that transferred to other religious journals which favor the cause of emancipation. Be assured, no effort shall be wanting on my part to get such appeals before our churches. Conceived and expressed in the kindest fraternal spirit, they cannot be turned aside without expressing a most unchristian and mainly prejudice. That such prejudice exists, and is often developed, I admit; but I am happy to believe that it is wearing away before the light of truth, and the influence of judicious Christian effort.

Our friends in England must have patience with us, and not think us tardy in accomplishing an object which we, as well as they, are anxious for humanity's sake, and for Christ's sake, to see *immediately* effected. We have obstacles to overcome of which they are not at all aware, or which they do not, and cannot fully appreciate. Among these obstacles, I might name the inhuman prejudice against color, as the badge of servitude and debasement; the peculiar organization of our government, reserving to the State the entire control of slavery within their own limits; the opposition of Christians in all the slaveholding States to abolition, and in the free States to all agitation of the subject.

It would not be difficult to show that the influence of the American church is, at present, the main pillar of American slavery.

But, my dear brother, God is on our side, and the cause will prevail. Every day it is gaining friends, and though less rapidly than we could wish, yet steadily and surely advancing towards the desired consummation. Still help us by your prayers and remonstrances, and anti-ci-

pute with us the joyful day when Republican America shall be purified of this foul and deadly leprosy.

In the kingdom and patience, &c.,

Your brother affectionately,

BARON STOW.

REPORT OF THE COMMITTEE OF THE BAPTIST UNION, (England,) MAY 1 and 3, 1838.

*The Midland, General Baptist, Shropshire, Oxfordshire, Buckinghamshire, Southern, Glamorganshire, East and North Riding of Yorkshire, and Southwest Essex Association, passed resolutions strongly condemnatory of American slavery, and the Western, Bristol, and Berks and West London Associations, addressed letters to the American Baptist churches on the same subject.**

ANTI-SLAVERY RESOLUTION OF ENGLISH BAPTIST UNION.

Twenty-seventh Annual Session of the English Baptist Union, April 29th to May 1, 1839.

LONDON, June 7, 1839.

ELD. C. P. GROSVENOR—*Dear Brother:* We are directed to forward to you the following resolution, unanimously adopted at the annual meeting of the Baptist Union, held in New Park Street Chapel, the 1st of May; Eld. Thomas Severn, of Birmingham, in the chair. Your past kindness in serving the Union, assures us of your readiness to give this resolution all the publication in your power.

We are, dear brother,

Very cordially yours,

W. H. MURCH,

JOSEPH BELCHER,

EDWARD STEANE,

} Secretaries.

3. That further, this Union desire to repeat their deepest regret that so many of the churches of Jesus Christ in America should continue to sanction, either directly or indirectly, a system so manifestly hostile to the improvement of mankind, so destructive to social happiness, and so utterly abhorrent from the spirit and precepts of the Christian religion: They therefore solemnly beseech their transatlantic brethren at large, and the members of their own body in particular, that, laying aside the prejudices incident to their circumstances, and the maxims of a temporizing and carnal policy, they will forthwith address themselves, in a spirit of impartiality and prayer, to the calm consideration of the enormous guilt and fearful peril of refusing any longer to come forth to the help of the Lord against this mighty and crying evil.

*As these letters have never, to our knowledge, been published in America, we have deemed it our duty to open a correspondence with our English brethren in regard to them. Should we succeed in obtaining them, we shall present them to the churches.

Another communication was made in 1840. It was directed to the Secretaries of the Baptist Anti-Slavery Convention. We present extracts :

[From the Christian Reflector.]

RESPONSE OF THE ENGLISH BAPTISTS.

By the Acadia we have received from our English brethren the following communication, directed to the care of "the Secretaries of the American Baptist Anti-Slavery Convention;" and we hasten to reply to the request of "the Committee of the Baptist Union," expressed in their note of introduction as follows :

Dear Brethren :—We are directed by the Committee of the Baptist Union to forward to you the annexed address for publication in whatever ways you may judge desirable.

Earnestly praying for the entire and speedy abolition of slavery in your land,

We are, dear brethren,

Very cordially yours,

W. H. MURCH, D. D.,
JOSEPH BELCHER, } Secretaries.
EDWARD STEANE, }

Our brethren attached to the American Baptist Anti-Slavery Convention will regard the communication as a fraternal and emphatic response to the appeal made by them through their delegates, who in person made known to the "Union" the state of things existing in American Baptist churches. The delegates can bear witness to the deep and solemn interest felt by the members of that respected body, from whom this address emanates, in the spiritual welfare of our churches, and to that truly Christian concern they feel for the one great cause in which all the disciples of Jesus are so intimately joined.

By one passage in the address in particular, the reader will observe the spirit of reciprocal action for mutual improvement which is inculcated by the gospel above all the religious and philosophical systems of the world. Mark their language :

"ON WHATEVER THERE MAY BE UNLOVELY OR UNCHRISTIAN AMONG US, WE INVITE YOUR BROTHERLY ANIMADVERSION."

Let such as imagine that we are guilty of intermeddling with foreign affairs, when we raise our humble voice of remonstrance against certain practices among our English brethren, see, in this frank *invitation* of "brotherly animadversion," how we were regarded by those whom we faithfully rebuked—for the remonstrance to which we allude was repeatedly uttered in their presence, and had also reached them across the Atlantic before this passage was penned by them.

We doubt not, the American church will honor our English brethren both for their willingness to receive admonition and for their faithfulness in administering it. When the church shall once come to possess this spirit in a large measure, then will her reformation and her glory constrain the observing world to respect her, and to say—"Of a truth, the Lord is in the midst of her." And we cannot but remark here, how evident it is that the sectarian divisions which have so long weakened and dishonored the church would cease at once, if all Christians were imbued with this spirit.

TO THE MINISTERS, DEACONS AND MEMBERS OF THE BAPTIST CHURCHES IN THE UNITED STATES, ADMITTING SLAVEHOLDERS TO COMMUNION: WITH CHRISTIAN SALUTATIONS FROM A COMMITTEE OF THE BAPTIST UNION, MEETING IN LONDON.

Dear Brethren:—By the Convention recently held in London of delegates sent from various nations, and advocating the use of peaceful and moral means for the extinction of slavery, your case with many others, has been prominently brought before the Christian public. By what we knew before, we have been often grieved, but the facts recently set before us have so forcibly exhibited the extent to which Baptist churches, as well as other sections of the Christian community, are implicated in the great offense of slavery, that we feel bound by conscience, by the claims of humanity, and the laws of Christ, to state our feelings on this all-important subject.

At this Convention, after a long and deeply interesting discussion, the following resolutions were unanimously adopted:

1. That it is the deliberate and deeply settled conviction of this Convention, which it thus publicly and solemnly expresses to the world, that slavery in whatever form or in whatever country it exists, is contrary to the eternal and immutable principles of justice, and the spirit and precepts of Christianity, and is therefore *a sin against God*, which acquires additional enormity when committed by nations professedly Christian, and in an age when the subject has been generally discussed, and its criminality so thoroughly exposed.

2. That this Convention cannot but deeply deplore the fact, that the continuance and prevalence of slavery are to be attributed, in a great degree, to the countenance afforded by many Christian churches, especially in the Western world, which have not only withheld that public and emphatic testimony against the cause, which it deserves, but have retained in their communion without censure those by whom it is notoriously perpetrated.

These resolutions having been taken under the most serious consideration by us, they have been deliberately affirmed, as the sense of the Committee, and we now feel it our duty as members of the Baptist denomination, linked with you by the profession of a common faith, to address you, by a serious and affectionate appeal.

Brethren and Fathers! In the name of our common Lord, we beseech you to lend us a patient and prayerful hearing. Affection for you prompts to the duty; let the same affection on your part induce a listening ear. On whatever there may be unlovely or unchristian among us, we invite your brotherly animadversion: we beseech you to indulge us with the same freedom in return.

In the first place, we acknowledge—and we do it with shame for our country—that the system now cherished among you originated while your country was in dependence upon Great Britain; and the recollection of this fact gives additional earnestness to our appeal. But while this is true as it respects the origin of the system, have you not since that period made it eminently your own by the tenacity with which you cling to it, and the determination with which you resist every effort to deliver you from its criminality and curse? Brethren—we would fain come to your rescue; we beseech you to receive us as fellow-workers with our Divine Master, whose mission was “to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

[The letter then shows the injury inflicted on religion by its professors holding slaves, rebukes their apologists, condemns the practice as impure, the motive as base; points out the increased guilt consequent upon superior intelligence; urges to active and vigorous opposition to the enormity; and closes thus:]

Praying that in this and all things, you may be guided and blessed by the Father and Redeemer of all our spirits,

We are, dear brethren,

Yours in Christian affection,

W. H. MURCH,

JOSEPH BELCHER,

EDWARD STEANE,

} Secretaries.

LONDON, Nov. 10, 1840.

CHAPTER IV.

ORGANIZATION OF THE NATIONAL BAPTIST ANTI-SLAVERY CONVENTION—ADDRESS TO SOUTHERN BAPTISTS—THREATS OF THE SLAVEHOLDERS—SOUTHERN ANALYSIS OF THE BOSTON AND OTHER BOARDS—THE DECLARATION OF NEUTRALITY BY THE BOSTON BOARD—SLAVEHOLDERS STILL DISSATISFIED—AGENTS POSTED SOUTH TO CONCILIATE THEM—ADDRESS OF THE A. & F. B. SOCIETY DECLARING NEUTRALITY.

Pursuant to a call signed by more than seven hundred Baptists, a National Convention was held in the city of New York, April 28, 1840, in McDougal Street Baptist House of Worship, for the purpose of considering the connection of the denomination with slavery, and of inquiring, "what could be done?" by Baptists to relieve the benighted and suffering slaves of our country, and to disconnect the anti-slavery portion of the denomination, from a practical support of the slave system, in which they were involved in their church and associational relations.

At this meeting an organization was effected, much truth by discussion was elicited, and committees were appointed

who reported us follows; viz., *Upon the reciprocal influence between slavery and the religious press; An address to the Baptist Churches at the North in relation to their duties on the subject of slavery as it exists in their sister churches at the South; The influence of slavery upon Literary and Theological Institutions; The connection of slavery with the church; An address to our brethren at the South on the subject of slavery; and, The condition of the free people of color.* Worthy and Christ-like as was the object of this meeting, many of those who were active in the Baptist Benevolent Societies, manifested no more sympathy with it than though the meeting had been held to consult on building a bridge, or to discuss the merits of a plank road. This influence would have been a death-chill to any effort, but that inspired by the love of Christ. The anti-slavery brethren went forward with the Master's work. In their address to northern Baptists, they entreated them to free themselves from blood-guiltiness, by withdrawing Christian fellowship from incorrigible slaveholders. Their address to the South, is as follows:—

ADDRESS TO SOUTHERN BAPTISTS.

The American Baptist Anti-Slavery Convention, holding its first session in the City of New York, on the 28th, 29th, and 30th of April, 1840—

To the Baptist Slaveholders of the Southern States:

Fathers and Brethren.—

We have assembled, to the number of one hundred persons, at the written call of seven hundred Baptists from thirteen of the United States. Of this number, about four hundred are accredited ministers of Jesus Christ.

A conviction of duty, which, we humbly conceive, is based upon the fear of God, and the love of our fellow-men,—whether bond or free, oppressors or oppressed,—constrains us to submit a few thoughts for your special and candid consideration. In doing so, we appeal with the firmest confidence, to the Omniscient God, for the rectitude of our intentions. We solemnly profess a prayerful and submissive reverence for the principles of his recorded will. We feelingly avow a tender sympathy, not only for the *slave*, but also for you, upon many of whom slavery is entailed by heritage, and enforced by law; while inexorable habits, formed in the passive state of infancy, as well as universal usage, impose bonds upon yourselves scarcely less stronger or less oppressive than the fetters of the slave.

Hear us, then, with patience and kindness. It is our firm conviction that the whole system of American slavery, in theory and

practice, is a violation of the instincts of nature,—a perversion of the first principles of justice,—and a positive transgression of the revealed will of God. *For*, man instinctively seeks happiness and repels outrage; while slavery compels him to forego the former and endure the latter, for himself and his posterity, until the end of time. Justice, in its very nature, assumes the existence of free moral agents, mutually bound by established principles, and acting towards each other with perfect reciprocity. We do not speak of justice towards a “chattel personal,” a horse, or a swine. But the statutes of the South pronounce a slave “a chattel personal to all intents and purposes whatsoever;” and thus set him beyond the pale of justice, as utterly disqualified to assert a right and to redress a wrong.

Divine revelation as committed to Moses and expounded by our Lord, teaches, that pious self-love is the only proper measure of our love towards others. Does slavery, especially its laws which quench or smother in the slave the light of the mind, which tear from his agonized bosom the dearest objects of his natural affection,—conform to that rule of Holy Writ?

We believe that God only has the right to take away the health, the wife, the children, or the life of men guilty of no social crime. When man, single or associated, uses his power for such ends, he appears to us to arrogate to himself the prerogative of the Almighty, and to assume a responsibility under which an archangel would stagger.

God, it is true, made use of the Jews to exterminate certain heathen tribes, and to inflict upon others a mild servitude, carefully defined and restricted. To employ this mode of punishment, or any other that He chose, was His unquestionable right. But where is the Scripture warrant to apply this special license of Jehovah for the extirpation of the human race at large, or the enslavement of any nation in particular? This specific direction to His oracular people is but *an exception* that confirms the general rule of His Son, “Thou shalt love thy neighbor as thyself.” The heart of the blessed Jesus was, indeed, an overflowing fountain of the tenderest sympathy for human woe. Food, health, and life were his boon, never withheld, when solicited; and the gospel preached to the poor was the peculiar and characteristic proof of his being the Son of God and the Savior of the world. No evidence exists that He ever witnessed a scene of slavery. It is not shown that Hebrews of that day trafficked in human flesh. The chained coffin,—the naked gang of the cotton field,—the exposed female reeking under the lash,—the child torn forever from its mother’s breaking heart,—these, and worse acts of slavery’s tragedy, were not performed, so far as history speaks, before the face of Jesus. But His warmest, almost His only burst of indignation, is against those who devoured the helpless widow’s substance, and, for a pretense, made long prayers and liberal contributions to the cause of God.

His itinerant, inspired followers were too busy in draining off the universal deluge of idolatry, explaining the nature of the one living God, and establishing the claims of Jesus as the true Messiah, to define, or to condemn, in form, every species and variety of crime, in every age, that hell, fruitful of inventions, might suggest, and fallen human nature perpetrate. Hence, horse-racing, gambling, piracy, the rum-traffic, and the African and American slave-trade, remain ungraded in the scripture scale of human sins. Paul, however, exhorts the servants of *heathen* masters to respectfulness and patience, for the reason that the name of God be not blasphemed; and advises them, while patient under bondage, to prefer freedom. He enjoins *Christian* masters to give their servants what is just and equal. Do the slaves of American Baptists obtain justice and equity? He implores his brother Philemon to receive again the converted fugitive, not, as he probably had been, the heathen vassal of a heathen lord, but as a beloved brother in Jesus Christ. Thus we behold, in all the scriptures a virtual and total condemnation of American slavery.

Besides, American Calvinistic Baptists, as a whole denomination, have been hitherto regarded by the Christian world, as *responsible for the sins of Baptist Slaveholders, and the sufferings of one hundred thousand Baptist slaves*. And if we fail, as many do, to testify our abhorrence of a system that allows a fellow-Christian to sell his brother, or his brother's wife or child, or to dissolve the marriage tie at pleasure, we see not how to escape the merited contempt of mankind, the reproaches of conscience, or the displeasure of God. For, the followers of Jesus are ordained the light of the world, and *His witnesses of the truth* until the end of time.

Further, in the exhaustion of your once teeming soil,—the non-increase, and, in some parts, diminution of your white population,—the depreciation of your staple products, and the competition of British enterprise in India,—the jubilee shout of West Indian emancipation, rousing the dormant spirit of your slaves to assert the rights of man,—your intrinsic incapacity of self-defense in case of foreign aggression,—your constant exposure to servile insurrection and massacre,—and in the general reprobation of republican slavery throughout the rest of the civilized and Christian world,—we behold indications that God attests, by earthly signs, the precept of his heavenly oracles, to “let the oppressed go free.”

Again, if you have thus far heard us with candor, you may perhaps inquire, “What would you have us do?” We answer,—at once confess before heaven and earth the sinfulness of holding slaves; admit it to be not only a misfortune, but a crime; remonstrate against laws that bind the system on you; petition for the guaranty, to all, of “national and inalienable rights.” If your remonstrances and prayers to man are disregarded, cast your-

selves on the God of providence and justice; forsake, like Abraham, your father-land, and carry your children and your households to the vast asylum of our prairies and our wilderness, where our Father in heaven has bidden our mother earth to open her exuberant breast for the nourishment of many sons.

Finally,—if you should, (which Heaven avert!) remain deaf to the voice of warning and entreaty,—if you still cling to the power-maintained privilege of living on unpaid toil, and of claiming as property the image of God, which Jesus bought with His precious blood,—we solemnly declare, as we fear the Lord, that we cannot and we dare not recognize you as consistent brethren in Christ; we cannot join in partial, selfish prayers, that the groans of the slave may be unheard; we cannot hear preaching which makes God the author and approver of human misery and vassalage; and we cannot, at the Lord's table, cordially take that as a brother's hand, which plies the scourge on woman's naked flesh,—which thrusts a gag into the mouth of man,—which rivets fetters on the innocent,—and which shuts up the Bible from human eyes. We deplore your condition; we pray for your deliverance; and God forbid that we should ever sin against Him by ceasing so to pray.

ELON GALUSHA, *President.*

O. S. MURRAY, *Secretary.*

These addresses, and this movement, greatly alarmed the pro-slavery ministers and churches of the North, and the slaveholding Baptists of the South. Not a few remember the terrible thunder of pulpits and presses, warning these men of the rash temerity of their course. They were told that they were "rushing to an arena where angels would fear to tread." Ministers, venerable in years were seen in the vanguard of opponents, beating back, with "Counsels and Cautions,"* the men on whose efforts the fate of the slave

* Extracts from "Counsels and Cautions," an address by Eld. Sharp, May, 1835. "So if we would maintain the peace and purity of our churches; if we would not witness the decay of religion among us, we must exclude from the worship of God, and the deliberations of our churches, all exciting topics in relation to the political and social condition of our widely extended, and already too much divided and distracted country." P. 11.

"Teach them that 'whatever things are honest, just, pure, lovely, and of good report, if there be any virtue, and if there be any praise to think of these things.' But avoid those exciting and vexed questions, which chafe men's minds without convincing them; and which involving political and secular interests, cannot be discussed in your official capacity, without subjecting the ministry to suspicion and contempt." P. 12.

"When a minister is invited to engage in any undertaking, or to join

was depending. The "pleasing degree of union," existing between them and their "dear Southern Brethren," obliged them to engage in this unseemly and unchristian work. The timid, who had begun to feel the force of anti-slavery truth, must be deterred; the unaffected must be secured. Distrust must be awakened towards those who were stretching out to the slave a helping hand, who were determined to plead for the dumb, who made common cause with all those who were appointed to destruction, and who obeyed Christ at the peril of losing every earthly friend; and no means were left untried, that were adapted to cripple and destroy their influence. But we will adduce the facts. In 1841, the Triennial Convention was to hold its appointed Meeting in the city of Baltimore. All parties, North and South, looked forward with deep interest to this session. All who went up to that convocation were filled with anxious solicitude, for the results of its deliberation and action. The Slave Power had issued a bull requiring the Missionary organizations throughout the land, to extinguish the anti-slavery sympathy, and crush the anti-slavery energies of the churches; and whether the Baptists, who for ages had struggled against tyranny in every form, would bow submissive to the decree, was to be tested at the coming Baltimore Convention. In support of this view, we present a resolution passed by the Savannah River Baptist Association:—

"*Resolved*, That we, the Savannah River Baptist Association, deem the conduct of northern Abolitionists highly censurable and meddlesome, and request our State Convention to instruct their delegates to the Triennial Convention to *demand* of our northern brethren whether they can acknowledge those fanatics as co-workers in the great work of evangelizing the world, and to state fully to them the impossibility of our further co-operation, *unless they dismiss such from their body*.

2. "*Resolved*, That the State Convention be requested to retain the funds sent by this Association, until the Triennial Convention shall publish their repudiation of the whole spirit and conduct of Baptist Abolitionists."

any voluntary association, he should ask himself: Will my acceptance of this invitation withdraw me from my appropriate duties? Will it injure my character or weaken my influence as a minister of Christ? If he has reason to believe that such would be its effect, although the object in itself may be laudable, he should decline—acting on the principle, that although all things may be lawful, all things are not expedient. P. 13.

The following was unanimously adopted at a special meeting of the Camden Baptist Church, S. C.

" *Resolved*, That we recommend to our Association to use their influence to have *Elon Galusha expelled* from his office of Vice President of the Board of Foreign Missions; that they have a right to require it, and should make his *expulsion* the condition of their future connection with the Board.

" *Resolved*, That we extend to northern Baptists opposed to the Abolitionists, our warmest affection and fraternal regard. They will ever have an interest in our prayers."

The Editor of the Religious Herald, (Richmond, Va.,) after describing the Baptist Anti-Slavery Convention, and its doings, in connection with the foregoing report of the Camden Church, says :—

" In North Carolina, South Carolina, Georgia, and Alabama, Conventions, Associations, and Churches have noticed this address to the Southern Baptists :"

He shows that their sympathies were with the above resolves. He farther adds :—

" The Baptists in Virginia must have an assurance that the members of the various Boards will not trample on their feelings, invade their rights, or disseminate among them *productions* which they do not desire, and which are prohibited by the laws of their *respective States*."

The Executive Committee of the Baptist Convention of Georgia, addressed an *official* communication to the Foreign Mission Board, dated October 10, 1840, in which, after complaining of the " circular " addressed to them, from New York by the Abolitionists, and the approval of that " circular " by the meeting, at the close of the Boston Association, at Watertown, they say :—

" While we are thus slandered, reviled, and excommunicated by Churches, Associations, and Conventions, and by a large Assembly composed mostly of the members of the Boston Association, to which a large portion of the Board of Foreign Missions belong, can it be surprising that we should expect from our brethren of the Board, an explicit and candid avowal of what participation they hold in these excommunicating sentiments. On our part we say explicitly, that for ourselves we have endeavored to act in the fear of God, to examine this subject, in which we more than others are concerned, and are *fully satisfied* with regard to the rightness of the institution condemned.

"The abolition brethren condemning and excommunicating us, are at direct points with us. We must know from you *distinctly*, whether with *you* also we are guilty and excommunicated. We hope and shall expect an explicit answer to this communication, and have instructed our treasurer to withhold all funds for Foreign Missions till we hear from you on this subject. Nothing can be more painful to us than the necessity which compels us to urge this avowal."

In answer to this the Board issued a circular, asserting their *neutrality* on the point of complaint, at the same time extending an equally *fraternal hand* to all, whether North or South, for Missionary work.

We invite attention to the following extract of a letter published in the Baptist paper of North Carolina. It shows that the South understand their men.

THE BOARDS ANALYZED.

A correspondent of the Recorder and Watchman, N. C., says:—

About the time of the meeting of the Anti-Slavery Convention, there was a session in the city of New York of the Board of missions, and yet, as to anything I have seen or heard, Elon Galusha was the only member of the Board in the Anti-Slavery Convention.* This proves satisfactorily that the other members of the Board did not take any part in the Convention or address.

There were at the same period of time in session in New York, the American Baptist Home Mission Society, the Baptist Tract Society, and the American and Foreign Bible Society. Yet none of the officers of these Societies, as far as I have seen, were in attendance on the Anti-Slavery Convention. * * *

The Board of Foreign Missions has a President and fifteen Vice Presidents. The President and seven of the Vice Presidents, with one of the Secretaries, live in slaveholding States, and in the District of Columbia. Five of this number are slaveholders, if not more. Two of the Vice Presidents, with the President of the Convention, the Treasurer and one of the Secretaries of the Convention, living in non-slaveholding States, are known to have no sympathy with the Abolitionists. In the Convention and Board there are twenty-four officers. Of these thirteen are known to be in opposition to Abolition movements, and the rest may be so likewise, except Elon Galusha, as far as I am informed. It is also well known that the acting Board in Boston, are decidedly in opposition to Abolition measures. * * *

* Eld. Grosvenor had declined co-operating with the Board after his re-election in 1835, on account of its pro slavery spirit exhibited in suppressing the English Letter.—*Compilers*.

If we separate from the Foreign Missionary Department, it will follow that we separate from the Home Missionary, Tract, and the Bible Societies. Are we prepared for all this, simply because an officer in the Board of the Missionary Department has acted unadvisedly? * * *

Yours affectionately,
W.

[From the *Christian Reflector*, Wore., Mass., Dec. 2, 1840; C. P. G., Editor.]

THE CIRCULAR OF THE BOSTON BOARD.

At a regular meeting of the BAPTIST BOARD OF FOREIGN MISSIONS, at the Missionary Rooms, Boston, November 2, 1840, at which were present *Daniel Sharp, Solomon Peck, Heman Lincoln, Levi Farwell, Irah Chase, Joel S. Bacon, Nathaniel W. Williams, John Wayland, Richard Fletcher, Baron Stow, William Hague, and Charles Train*, the following address was unanimously* adopted, and ordered to be printed and circulated.

ADDRESS.

The Board of Managers of the Baptist General Convention for Foreign Missions have observed, with painful interest, indications of a tendency on the part of some of their beloved brethren and co-adjutors, to withdraw from the Missionary connection in which they have been happily associated for so many years. And they are constrained by their sense of duty to the interests entrusted to their care, by their love to the Redeemer and the souls for whom he died, and by their affectionate regard to all who, at any time, have extended their aid to the Foreign Missionary cause, to remind their brethren of the design of their Association and the principles on which it was formed and has been conducted.

The primary and exclusive object of the founders of the General Convention, as expressed in the preamble to the Constitution, was to "send the glad tidings of salvation to the heathen, and to nations destitute of Gospel light." For the prosecution of this one object, the Board of Managers was created, and empowered to act on their behalf; and to this alone, (with the exception of a temporary, authorized, divergence to Home Missions and Education,) have the Board down to the present moment been restricted. So deeply indeed have the Board been impressed with the vastness and importance of this object, and with their responsibility for its faithful prosecution, that they have strenuously withstood every influence that threatened to turn them aside

* The Home Secretary, *Lucius Bolles*, who was prevented by sickness from attending the meeting, having read the Address, has expressed his cordial concurrence.

from it, and have even refrained from what would have been deemed by some a justifiable expression of their sentiments on controverted subjects, lest an unfavorable re-action should result therefrom upon the interests of this endeared and sacred cause.

Corresponding with the oneness of this object for which the Convention was organized, is the simplicity of the terms on which co-operation for its accomplishment may be proffered or received. Our venerated fathers who constituted the original Convention, contemplating in the new organization the prosecution of the Foreign Missionary enterprise alone, and justly appreciating the vast extent of the work, and the demands which it would make upon the sympathies and resources of *all* benevolent hearts within the bounds of the community whom the Convention was designed to represent, were careful to lay no obstruction in the way of any individual who might be disposed to communicate to its funds, nor any restriction on the liberty of counsel or direction in its concerns, further than was judged indispensable to their efficient and safe administration. Their purpose, distinctly avowed in the preamble already alluded to, was the eliciting, combining and directing the energies of the whole denomination in one sacred effort. And it was with evident reference to this proposed universality of interest and effort, that they assumed the comprehensive designation, "The General Convention of the Baptist Denomination of the United States," etc. In accordance with this design of securing the widest possible co-operation, the provisions for the admission of members into the Convention were made exceedingly simple and few. By the Constitution as it now stands, and has always stood, the right to a seat or representation in the Convention is based only on two conditions: 1st, That the religious body or the individual be of the Baptist Denomination; and, 2d, That the same shall have contributed to the Treasury of the Convention a specified annual sum. For appointment to the Board, the individual, being a member of one of the religious bodies represented in the Convention, must also "be a member of some Baptist church." Beyond these specifications it was deemed inexpedient to go.

Such being the design of the organization of the Convention, and such the principles on which co-operation may be tendered and accepted, the Board are unable to discover any sufficient reason for the withdrawal of support on the part of any of their contributors, in view of facts or considerations wholly extrinsic and irrelevant. That the influences which at the present time are apparently set toward this result, *are* wholly irrelevant, and should be steadfastly withstood, is evident, not only in view of the object and principles of the Convention above stated, but from a just consideration of the relations and responsibilities of the Board. These relations and responsibilities have to some extent been misapprehended by brethren near and remote, and the consequence of the misapprehension has been to hold the

Board accountable for things done and not done, in relation to all of which alike the Board has done nothing, because it had nothing to do. With respect to such things the Board has, so to speak, neither a name nor existence. Its vitality and power are wholly derived, and can by its present Constitution act only to one end. As to all other intents and purposes, the Board can have power, and will, only when first it shall have been endued with them by the Convention, from whom it emanates. The Board is the executive of the Convention; the Convention alone is legislative. It is the province of the Board simply to carry into effect the will of the Convention.

These principles, the principles on which the Convention and the Board are constituted, and according to which only they can rightfully in their separate capacities act, are clearly defined in the Constitution and laws which the Convention has framed. And by provision of the same Constitution, they can be modified or repealed by the will of the Convention only, duly expressed. The Board has, for instance, no discretionary or dispensing power as to the receipt of contributions. Their duty is distinctly prescribed, and it simply is, to receive all moneys contributed for Foreign Missions to their funds, from whatever source they come, and to disburse them with fidelity for the ends to which they are designated by the contributors. The same general remarks are in point as it respects the qualification for membership either in Convention or Board. What the qualifications are, as defined by the Constitution, we have stated. The Board cannot change them; nor can it set them at naught. It has, in truth, no capacity to act in regard to them, further than to supply its own vacancies. It has no power of excision. The Convention appoints its own Board, triennially, in view of the qualifications which itself prescribes; and appoints whom it pleases.

There is still another subject to which the attention of the Board has been called by some of their respected contributors,—lying yet more widely aside from the sphere of their appropriate operations, and if in alluding to it, they break the silence of their neutrality, it is only that by “defining their position” they may relieve the embarrassing uncertainty of brethren, northern and southern, and secure to themselves, through the Divine blessing, their wonted freedom from extraneous anxieties in the furtherance of their own peculiar work. We refer to the continuance of Christian fellowship between northern and southern churches.

The view entertained by the Board as to the relevancy of this subject to the work of Foreign Missions, has already been indicated. It does not come under their cognizance in any form, nor, they may be permitted to add, within the scope of the General Convention with its present Constitution. There is in fact, no body, ecclesiastical or civil, empowered to act in this particular, on behalf of the churches interested. The churches are independent communities; they can exercise no authority over one

another ; they have delegated no power to individuals or associations, within the knowledge of the Board, to act for them. The members of the Board are also members of many different churches. In their respective churches they act, or may act, and as individuals also, in reference to this and other matters pertaining to church relations ; but as a Board of the Convention for Foreign Missions, they can say and do nothing. Such is the position assigned to them in their appointment to the Board ; as such they acceded to it ; and from it they have never, in any form, nor in any degree, swerved. They have desired and have sought to keep distinct things that are disconnected ; and as men faithful to themselves, and as a Board faithful to their constituents, neither to use their official influence to give weight to their private opinions, nor on the other hand, through the unseasonable and unseemly obtrusion of personal feelings, do trenchery to the sacred interests committed in good faith to their charge.

In conclusion, the Board affectionately and earnestly entreat their brethren and fellow-helpers, to remember, that the enterprise in which we are engaged, for the dissemination of the gospel in foreign lands, asserts a claim on the sympathies, and prayers, and benefactions of *us all*, which cannot with safety, nor consistently with our avowed faith and confessed obligations, be set aside. A light has been put into our hands, not to be extinguished nor hid, but through our instrumentality to enlighten the nations that are in darkness. Alas ! that after a lapse of so many years, during which a whole generation have gone down to the grave and onward to the judgment of God, our utmost united efforts, with all our array of means and the favoring smiles of Heaven, have barely availed to kindle up here and there a solitary taper amidst the surrounding gloom. Burmah is not yet evangelized. The Karens are but in part converted to God. Siam, and Aracan, and the millions of China,—the tidings of salvation have scarcely reached their ears. Among every people and in every region where we have essayed to plant the standard of the cross, our Missionary brethren have been able to effect but little more than to secure their positions. They are but few to go up and possess the land. Their numbers are thinned by disease and death. They call on the churches who sent them forth for reinforcements and succor. Shall they call in vain ?

The Board look forward to the approaching anniversary of the Convention with mingled solicitude and hope ;—with *hope*, for we shall greet on that high day of our solemnities endeared brethren and friends, from the North, from the South, and from the West, with whom we have often taken sweet counsel, and of whose affections and confidence, we trust, no disastrous influence shall have despoiled us, as *none will have estranged them from ours* ; with *solicitude*, lest by the unseasonable diversion of our thoughts to irrelevant subjects, the unity of the design of our confederation be infringed, and the harmony of our counsel disturb-

ed. We devoutly commend the occasion and all that may pertain to it, to the disposal of Him who is "wonderful in counsel and excellent in working;" and we entreat our brethren of every place and name, contributors to our funds and fellow-helpers in Christ, "to strive together with us in their prayers to God," that he may shed down upon all who shall be convened as their representatives on that eventful day the "spirit of love and of a sound mind."

DANIEL SHARP, *President.*

BARON STOW, *Rec. Sec'y.*

This "circular" was far from being satisfactory to the South, and drew forth a response, from which the following is an extract:—

"We are at an entire loss to conceive how the Board could have hoped that their circular would be a satisfactory reply to our address. The Board may be assured we have too much regard for our own character to acknowledge as our public agents, those who revile and abuse us, whether it be alone in their individual or official capacity. We have no power to revoke the commission we have aided in giving them; all we can do in the present state of affairs is to retain in our own hands, our interests, till the *Board will* purge themselves of having any concurrence in the offensive transactions that have been alluded to, or we have an opportunity of appointing such as will treat us with Christian respect. We wish the Board however to understand, that we have no disposition to withdraw from Missionary labor, any longer than the necessity, unwelcomely laid upon us, may compel us."

How stringent is southern discipline, in guarding the sum of all villanies, and how lax in every other particular?

If religion consisted in making obeisance to the South, the piety of the Boston Board, without question, would be very great. The following communication shows the spirit in which the Board received the rebuke of the Executive Committee of the Baptist Convention of the State of Georgia. It is preceded by an editorial from the pen of Br. Grosvenor; and followed by an article representing the "bowing down" of the Home Mission Society to the Slave Power.

[From the Christian Reflector.]

BUSY TO PRESERVE UNION.

It appears by the following article that very special labors are entered upon by some of our Boards to pacify the slaveholders. They begin to find that neither an occasional condemnation of

"the measures" of their Abolition brethren, by individuals, nor a declared neutrality on the part of the Boards, promises to cool down the fiery spirits of the South. Mark well the facts exposed below. Brother HOMER LINCOLN has actually gone; brother SOLOMON PECK stands ready to go; and then brother JOHN PECK is already there, "rather to promote union than to collect funds;" brethren KINGSFORD and WILCOX have done large service for their respective Boards; brother IRA M. ALLEN has tried his *ingenuity* faithfully to disburse himself of the southern charge of being an Abolitionist, and the *Three Boards* have formally issued their circulars or manifestoes, to repress the action of the Abolition brethren, and to hush the southern storm;—but all to no purpose. What can be done? Shall we not now consent to be *silent*, and so give the desired quiet?

THE FOREIGN BOARD AND GEORGIA.

The Baptist Board of Foreign Missions have returned an answer to the Executive Committee of the Georgia State Convention, who were dissatisfied with the *Circular* of the Board. We give an extract from the answer:—

[From the N. H. Baptist Register.]

Boston, Jan. 22, 1841.

To the Executive Committee of the Baptist Convention of the State of Georgia:

DEAR BRETHREN:—Your letter of the 7th inst. was read at a meeting of the Board of Foreign Missions yesterday, and received grave consideration. The result was a strong conviction of the desirableness of a personal interview with the Committee, and as arrangements have been made by our highly esteemed Treasurer to visit the South this winter, he was requested to make you such explanations of the principles and designs of the Board as the case may require. In the event of his failing to go as far as Georgia, from ill health or other circumstances, the Foreign Secretary is his alternate. Mr. Lincoln left Boston for the South this morning.

In reference to this, the chairman of the Georgia Ex. Com. says:

You here discover that an agent is to be sent to conciliate our feelings. This was altogether unnecessary. Baptists of Georgia have no desire to cultivate unfriendly feelings with their brethren of the North, or with any others. A very few plain, simple words, would have satisfied us long ago. Why did we not receive them?

* * * * *

If the object of the Board in sending their delegate to us, is to try to steer between us and the Abolitionists, and maintain the co-operation of both, they might well have spared themselves the *expense and trouble*. In this crusade against us, if they think to

court the alliance of our enemies and conciliate our favor, they must be grossly ignorant of our feelings.

Br. John Peck is now in Georgia, as agent of the American Baptist Home Mission Society. The Christian Index says he has presented his testimonials to the Ex. Com. of the State Convention, which states that the present object of his appointment, "is rather to promote union than to collect funds."

Eld. John Peck, in a letter from Marion, Ala., to the N. Y. Baptist Register, holds the following language in relation to the Baptists of that place :—

"The church in this place is one of the most important in the State, and is one of the churches that passed resolutions not to aid our national societies till they heard the result of the meeting in Baltimore. The Treasurer of the Convention in this State told me that he had in his hands \$1,500 from one brother,—\$500 for Home Missions, \$500 for Foreign, and \$500 for our Bible Society ; but he was forbid to pay a cent till after the meeting in Baltimore. The unhappy effect produced by that little circular sent into this region by those abolition brethren who met in New York last spring, has been very painful ; for, without producing any advantage to the colored people, but altogether the reverse, all our benevolent societies will suffer as to their funds, at least the present year."

Another extract :

"Here I tarried a week, and found the excitement very great, as it is through all this country, occasioned by the abolition movements at the North, which threatens a division in our denomination. While here, it was deemed expedient to call a conference of brethren living in this city and other parts of the State of Alabama, some of them belonging to the Legislature then in session, and others who met here as the directors in the Alabama University ; and of the number were brethren in the ministry, Manly, Dagg, Baptist, and Bestor. This meeting was very harmonious, considering the subject, and I believe much was done to allay excitement and increase union among brethren."

Reference has been made to the circulars of the Bible and of the Home Mission Societies. In a future chapter we shall enter particularly into a description of the influence of the Slave Power over the A. & F. B. Society, simply observing here that it was organized when a storm of mobocracy was sweeping over the land, directed by the Slave Power against the Abolitionists. It was the year of Lovejoy's martyrdom. And with this knowledge the Society struck hands with the

slaveholders, and has never been without slaveholding officers. It had at this time 34 auxiliaries in the slaveholding States, which number has since been increased to 58. The three circulars were called out by the same circumstances, advocate the same sentiments, and aim at the same results. We shall now append that of the A. & F. B. Society, and in the next chapter that of the Home Mission Society, prefacing it by a brief description of the Society.

[From the Baptist Register, Feb. 12th, 1841.]

The following circular of the American and Foreign Bible Society, sent us in haste, seems of so much importance as to require a place under our editorial head. It necessarily excludes some other articles, but probably will need no apology :

AMERICAN AND FOREIGN BIBLE SOCIETY.

To the Members and Supporters of the American and Foreign Bible Society, the Board of Managers tender Christian salutation :—

BELOVED BRETHREN AND FRIENDS :—It has been our custom to communicate with you by Annual Reports and quarterly papers, but existing circumstances constrain us to deviate from the ordinary modes of address. Urgent appeals have reached us from collective bodies, and from private individuals of note and influence, calling upon us to express our views and designate our future course of action in reference to the subject of *abolition*. Subscriptions have been denied our agents, and considerable sums of money, long since collected, are withheld by Auxiliaries, until our position be clearly defined. To express our sentiments, therefore, upon the nature of our Bible Association, the simple principles on which it is founded, and the legitimate sphere of its operations, is rendered indispensable.

The American and Foreign Bible Society was called into being by events in Divine Providence too plain to be mistaken, and having a bearing upon the interests of our denomination too ominous to be disregarded. Its incipient organization was confirmed by the Bible Convention assembled in Philadelphia, April 26, 1837 ; a Convention distinguished alike for numbers, for talent and piety. It was composed of delegates from the North and South, from the East and West ; and after three days, occupied in deliberation, discussion and prayer, a Constitution was unanimously adopted, in the second article of which the design of the brethren in banding themselves together is thus happily exhibited :—*" It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures in all lands."* To this single object the Board have looked as to their polar star, and guided by its light, they have pursued the noble enterprise of giving to the whole

world that sacred volume which, in the expressive language of John Locke, "Has God for its Author, Salvation for its end, and Truth, without any mixture of error, for its matter!"—and they would render unfeigned thanks to the Father of lights that their labors have not been in vain in the Lord. More than \$100,000 have been expended in printing, and distributing the lively oracles among destitute millions in our own and foreign climes. The zeal of the churches has evidently received a fresh impulse in benevolent action; the power of the Holy Spirit has descended upon our Zion to a degree never experienced anterior to our denominational efforts in the Bible cause; and the hallowed influence of this union has extended beyond the Atlantic and brought into co-operation the Baptists of Great Britain, under the auspicious name of *The Bible Translation Society*.

Confined exclusively to the important work assigned them, the Officers, Managers and Agents of the Society, are obviously exempted from all liability to misconstruction; and should have no inclination, *as they have no authority*, to turn aside from their appropriate duties, to interfere *officially* either with the moral or civil rights of communities or of individuals. Among contributors to the treasury of the Institution, no distinction is recognized except that which arises from superior benevolence. In application for funds, we are restricted by no peculiarity of sentiment, or sectional limits; but presenting everywhere the claims of the Society, we receive with gratitude whatever donations any may be induced to make, and leave, as in duty bound, all our patrons in the undisturbed possession of their inalienable rights of private judgment. A departure from this line of conduct, in any contingency, could not be justified. It is impracticable consistently to pursue any but the *one course* prescribed by the Constitution.

Your Board of Managers have not deviated from that course! Do you wish them to deviate? Should we once step out of the grand high-way of our *single duty* to entangle ourselves in the by-paths of pledges and promises on subjects foreign to the design and nature of our compact, how could we ever regain our road? The precedent once established, to what class of donors can we refuse a pledge or a promise? Instead of the broad, clear light of a single sun, in which we are now walking, we should be led by the fitful glimmerings of every wandering star.

And now, brethren and friends, we beseech you, look forth upon the field we have to cultivate; it stretches further than the eye can reach; its hoary harvests whiten every land, and wave with every breeze. Infidelity has ripened and is nodding to its downfall. Paganism and Mahometanism have grown oid, and are waiting the sickle of Divine truth to cut them down and remove them from earth. We contemplate the inviting prospect, and our hearts glow with anticipation of the Redeemer's triumphs, when His word shall have free course and be glorified. Then we turn to you for means to aid in the fulfillment of such glorious

expectations; we tell you of the still increasing facilities with which God is favoring us in the work of Bible distribution; we assure you that *thrice the amount* heretofore confided to our stewardship, may now be judiciously appropriated in sustaining the faithful versions of the Baptist Missionaries *in Asia alone*. In the face of these thrilling facts, shall we be met with vexed questions which do not concern the accomplishment of our *one*, our *great*, our *only object*? Shall money remain unemployed, which might ere this time have been converted into Bibles, and which was contributed for that special purpose? And must the cries—"No man careth for my soul,"—"Where there is no vision the people perish,"—"Come over and help us,"—stand in abeyance, until conflicting opinions on other subjects are satisfactorily adjusted? God forbid!

We may not pass unnoticed the suggestion of some of our friends—"That they by no means intend to lose sight of the *one object*, of which we have been speaking, even should they ultimately decide on separate action." This we fully believe. You love the Redeemer's cause, and having put your hands to the plough, will not look back:—but on the question of separate action, beloved brethren, suffer the word of exhortation.

It has grown into an adage that UNION IS STRENGTH; and men of the world understand and act upon the principle. It is a matter of daily occurrence, that the most discordant spirits, holding different religious creeds, with divided and even antagonist interests, except in one thing, will sink their differences of opinion on every other topic, and prosecute that *one thing* with success. Stockholders, and bank directors, and merchants, and politicians, band together for specified objects, and by their concentrated and combined efforts accomplish that which singly it would have been folly to attempt. Europe and Asia have recently been called to witness the union of Moslem and Greek, of Romanist and Protestant, for the attainment of a single purpose. But when Sidon was scaled or Acre bombarded, the Russian Greek restrained not the hand of his comrade because he was a Turkish Mussulman; nor did the Austrian Catholic refuse to fight by the side of the English Protestant. Must the children of this world continue to be wiser in their generation than the children of light are in theirs? Can worldly men combine their energies and secure important commercial advantages, amass fortunes, elect Presidents, or settle the boundaries of hostile nations? And cannot enlightened Baptists unite in giving the word of life to their dying fellow-creatures? Can they not act together upon that simple principle which can alone promise efficiency to their enterprise? Having entered into a solemn league for one purpose, shall their means be diverted or their efforts be scattered, because they differ about another? What is the transfer of Syria, what the successful prosecution of any project which men of this world call good or great, compared with the circulation of that

blessed volume in which life and immortality are brought to light ! To distribute the Book of God, "in versions as perfect as they can be made, and to supply these for every country into which they can be introduced," is a work not only so stupendous as to demand our combined energies, and resources, and supplications, but it is one in which *we* have a deeper interest than any other class of Christians ; for besides what they may feel, we are as a denomination so dependent on an *exact translation* of scripture, that without it, however we may exist, we never can prevail. It is at least the light for our feet and the lamp for our path. Whatever others may employ, it is the sole weapon of our warfare. "THE BIBLE, THE BIBLE, ALONE, IS THE RELIGION OF BAPTISTS." If we cannot unite in multiplying copies of this book, in the purest versions we can procure, all hope of *our union*, in any benevolent undertaking must be abandoned.

Come, then, brethren and friends ; let us strengthen each other's hands, and encourage each other's hearts, as *laborers together* in the Bible cause ? Let us keep the unity of the spirit in the bond of peace, and having *one Lord, one faith, one Baptism*, let the prayer of our common Savior take possession of our souls, and render our future conduct worthy the vocation wherewith we are called. "Father, I pray for them ; that they may be one ; that the world may believe that thou hast sent me !"

The heathen are anxiously inquiring after the Book which speaks of the eternal God ; our Missionaries are ready to print Bibles by thousands instead of hundreds and tens, but they lack the means ; millions of immortal beings are trooping to the invisible world without ever having so much as heard that Jesus died for sinners ! Can you any longer withhold your funds ? Can you resist the call of duty ? We confidently believe you can not. The love of the truth ; the love of the souls of men ; the love of Christ, will render the bonds of our Bible Union indissoluble, until the sons and daughters of Adam shall everywhere "read in their own tongues, wherein they were born, the wonderful works of God, and the whole earth be filled with the knowledge of His glory !"

By order of the Board of Managers,

(Signed,) S. H. CONE, *President*.

C. G. SOMMERS, Cor. Secretary, }
Society's Rooms, 12 Chambers st., N. Y.. }

February 3, 1841.

CHAPTER V.

FORMATION OF A. B. H. M. SOCIETY—POSITION ON SLAVERY—HUDSON RIVER ASSOCIATION—SLAVEHOLDING MISSIONARIES—INFLUENCE OF THE SOCIETY ON THE FREE STATES—ELD. HILL'S LETTER TO ELD. BLAKE—PRO-SLAVERY OF IOWA—ANTI-SLAVERY OF WISCONSIN—CIRCULAR OF THE BOARD—REVIEW OF THE CIRCULAR.

The American Baptist Home Mission Society was organized in the city of New York, April 27, 1832. The Constitution then adopted made provision for any person to become a member who contributed annually to its funds. Thirty dollars constituted a member for life, and one hundred dollars a director for life. All the executive business of the Society was performed by a Committee appointed by the officers and life directors. Missionary Societies by paying into its treasury their surplus funds became auxiliary.

The fatal error of the Triennial Convention was committed by the founders of this Society. Under its Constitution a compact was entered into to treat a slaveholder as a correct representative of Jesus Christ. This sin being constitutional requires a constitutional repentance and confession. This Society has elected slaveholding officers, sent out slaveholding Missionaries, and planted slaveholding churches, and all this in perfect keeping with the principles of the Constitution. Slaveholders to-day are on its list of life members and its treasury is open to the price of men, and women, and little children. As yet it has not repented. In this respect its Constitution has undergone no change.

The painful task of tracing out the results of this compact on the morals of the Society itself, as well as on the liberties of our country, civil and religious, belongs to the future historian. As the Missionary of this Society entered Texas, he drove his slaves before him, (p. 65.) In slaveholding communities its Missionaries almost without exception have defended that form of violence and robbery called slavery. We commence the evidence.

HUDSON RIVER ASSOCIATION.

[Correspondent of the Christian Reflector, July 1, 1840.]

The twenty-fifth annual meeting of this body was held with the First Church in Albany, N. Y., on the 16, 17, and 18 inst. Eld. Cone was chosen Moderator, and G. N. Bloecker, Clerk. *

* * Several attempts were made by friends to call attention to the subject of slavery. But every such attempt was voted down by a large majority. When the Home Mission Society was before the body, and a motion was made for its unconditional support, Br. Field. (a member of Eld. Williams' church,) inquired of the Moderator *if there were Missionaries employed by the Society who were in the habit of buying and selling men, and women, and children?* The Moderator replied that he was not prepared to answer the question, and would refer the brother to the Corresponding Secretary of the Society, (Br. B. M. Hill, late of Troy.) Br. Hill undertook to reply, and sought to turn the matter into a joke, remarking that the question was "a very amusing one." Br. Reimer of the Tabernacle, then asked, in plain terms, *if actual slaveholders were supported by the funds of the Society and employed as Missionaries?* as he has understood such was the fact, and was well assured that some of the friends of Home Missions had withheld their money on that account. The Moderator replied that he could give no information on the subject. All that the Executive Committee of the Society know on the subject, is that men are recommended to them at the South and they employ them! And thus were these momentous questions disposed of, in the largest Baptist Association in the Christian United States of America!

The following is from the Free Missionary, a Baptist monthly paper then published in Boston, dated May, 1844.

SLAVEHOLDING MISSIONARIES OF THE H. M. S.

There have been TWENTY-SIX SLAVEHOLDERS appointed as Missionaries by the Home Mission Society of the Baptist denomination since it was originated. We say this from good authority and are prepared, if called for to prove what we say.

At the present time however we know of only one who is supported by that Society, though others may be. That man is Mr. Tryon, Missionary to Texas.

Mr. Stephen P. Andrews, late deacon of the church in Houston, Texas, who is now in Boston, has the following paragraph in a letter to the Christian Reflector.

"Mr. Tryon became a slaveholder, by marriage, in the State of Alabama, and was so when he received appointment as Missionary of the Board. He remained at my house one or more

days, while on his way to his present residence, in charge of six or eight slaves, mostly, if I am not mistaken, women and children."

In the December number of the *Free Missionary*, 1844, a correspondent writes from Rochester, asking for the authority to sustain the above charge; stating that "Mr. Morton, an Agent of that Society, now laboring in the State of New York, said at the Monroe Association, that the Society had never had a slaveholder in their employ since the Society commenced its labors."

The Editor of the *Free Missionary* replies:

"The fact that the old Board of Home Missions had employed twenty-six slaveholders was stated in a public meeting at Philadelphia, by Eld. Duncan Dunbar, of South Boston, Mass."

The question arises what influence favorable to freedom has been exerted by the Missionaries of this Society in the Free States? Quite a number of them have labored among the new settlements of our country, where the public mind was in a formative, plastic state, and they have been most favorably circumstanced to give it character. What has that character been? For illustration we will refer to Iowa. So strong in that State is the popular hatred to God's colored children, that even in its Constitution there is a clause expressly prohibiting our colored brethren from settling within its precincts. The Home Mission Society has a number of laborers in Iowa, but who ever heard of any one of them opposing this malicious feeling? If any Baptist church in Iowa disfellowships slaveholders, we are not apprised of it. If any Association has borne its testimony against slavery, if any Baptist Missionary has refused the price of blood, we have not yet heard of it, although we have made careful inquiries respecting these matters:

We shall be told that Wisconsin has enjoyed the benefactions of this Society, that fifty Baptist churches in that new State disfellowship slaveholders, and that the public mind is rapidly moving forward there in favor of liberty. To all which we cheerfully assent. It should also be borne in mind that the more intimate the relation of any minister in Wisconsin has been to the Home Mission Society, the more intense his opposition to the use of the means appointed by God to deliver the enslaved. A few facts upon this point.

In its early settlement slaveholders came from Virginia

and Missouri, and locating themselves in Western Wisconsin in defiance of law held their slaves. A struggle ensued between them and the friends of civil and religious liberty, and ministers of the gospel in lecturing against this evil were in danger of death from the mob-opposition of these slaveholders and their supporters.

Now it was at a time like this, when the lives of these faithful ministers of Christ trembled upon a pivot, that Mr. Hill the Secretary of the Society seated comfortably in his chair, increased the tide of pro-slavery feeling by writing thus to a Missionary, Eld. Blake:—

“ You will find in Wisconsin Territory an *ultra abolition spirit*. Allow me to entreat you not to *join it*, or be *moved* by it. But, while you entertain, as you should, opinions adverse to slavery, I beg you to remember that no *moral* evil can so effectually be removed from among men, as by kindness, gentleness, and persuasion. Let us maintain no *other tests* of communion in the church of Christ than he has plainly established in the New Testament.”*

This letter was written in 1841, after Mr. Hill had signed the compromise at Baltimore, which the next chapter fully explains.

The fears of Mr. Hill were probably awakened from the fact that Baptist churches in their organization in Wisconsin were taking ground against slavery, just as they did against other sins, and also from the fact that some Missionaries in Wisconsin had requested to be disconnected from the Society, believing that their influence ought not to be given to a Society which sanctioned the Heaven-defying iniquity of slavery. The majority of Baptists in that new State sympathize with the principles of the Free Mission Society.

Thus Iowa and Wisconsin have both enjoyed the benefactions of the Home Mission Society, the former distinguished for its pro-slaveryism, the latter for its opposition to slaveholders and their confederates, one of the most important of whom is the American Baptist Home Mission Society.

Such being the position of the Society, it is not surprising that it should issue such Circulars as the reader will find in these pages. After the organization of the Am. Bap. Anti-Slavery Convention, and its address to the South, slaveholders flew to the Boards confederated with them, for protection

* With Eld. Blake's consent the junior compiler copied the above from Mr. Hill's letter.

and defense. Under these circumstances the Home Mission Society issued the following :

[From the Christian Reflector, March 10th, 1841.]

C I R C U L A R

Of the Executive Committee of the American Baptist Home Mission Society.

It is with reluctance and anxiety that the Executive Committee of the American Baptist Home Mission Society address themselves, at this time, to the churches. They yield to the stress of circumstances in speaking, when they would gladly keep silence. Hitherto enjoying, as they trust, the confidence and the prayers of the churches, they found in their appropriate work, enough to task their utmost strength, without allowing them either the time or the inclination to diverge to other objects.

But the apprehension has been lately, though reluctantly entertained, that this confidence in which they have heretofore rejoiced, has in some minds been shaken, and that the prayers on which they have relied, have suffered at least some intermission. The occasion requires, therefore, of them, the endeavor to explain their position, as fixed by the Constitution of our Society, and the polity of our churches, and to do what in them lies, to restore to this holy enterprise the harmony that it needs and that it deserves. They feel that plainness of speech may be indispensable to procure for their remarks a hearing ; but they deprecate most earnestly any misconstruction of their language, as if it were intended to say either more or less than it seems to say. Addressing themselves to brethren who love a common Savior, and who have all drunk into one Spirit, and are looking forward, amid infirmities and errors, to one common heaven, they would strive to keep the unity of the Spirit in the bond of peace. The feelings already excited on either side, are such that to touch them seems inevitably to wound. The purpose of the Executive Committee is but to heal, and that they may do so, they desire to place themselves, where their brethren habitually resort, at the foot of the cross, and with that lesson of self-sacrifice and of all-enduring love full in view, they would wish to speak and desire to be heard.

They would implore wisdom, and that temper and spirit which may be reviewed with complacency when they shall look back upon it from the death-bed, and from the celestial city. In this temper they would use that frankness and kindness which befits their fraternal relation, and which may best cherish that community of interest which God has created, an indivisible community of interest that man cannot destroy and should never forget.

It scarce needs to be said that as a denomination, we have gloried in knowing no legislator in the church, but our Lord Jesus Christ, in whose written ordinances and pledged presence is all our trust. Our churches recognize no power, in the mass of the disciples even, to make laws. Our only book of canons was compiled in the days of plenary inspiration. The New Testament is the only book either of statutes or of precedents, whose authority we allow. We have contended with the utmost jealousy that the power of discipline rests in the individual church, and that such church forms the court of the last appeal—short of the bar of the Last Judgment. Our Associations and occasional Councils, are but advisory bodies, and though by usage respected and consulted, never were clothed with the power to legislate, or to exercise discipline, and have, therefore, no resemblance whatever to the Synods recognized by other denominations of Christians. The voluntary Societies in which we are united, composed as they are, in part, at least, of the unconverted world, have still less the right to enact ordinances and to administer government. The Scriptures give them no such powers, and the churches are neither inclined nor authorized to confer on them such power directly or indirectly. Were they to assume it, it might justly be resisted, in bodies whose terms of membership, and whose constitutional restrictions, and whose want of an equal representation from all the churches entirely disqualify them for its exercise. We make these remarks, not as if the principles thus stated were unknown or had been disputed, but because in the excitement of great questions, it is always safe to state and to review, even at the hazard of repetition and tediousness, the first elements of our peculiar polity.

A question has of late been most earnestly agitated, that awakens naturally the deepest feelings, especially at the South. We need not say we allude to the action of the Anti-Slavery Societies formed at the North. Our brethren at the South, with great unanimity, deprecate the discussion as unwarranted, the measures pursued as fatal to their safety, and complain of the language occasionally employed as cruel and slanderous. The brethren at the North are found divided in sentiment. Some are earnest and decided in believing it their duty to urge upon the South, with great plainness the consideration of this question. Another portion incline to some of their views, but distrust the rightfulness and wisdom of their measures. But still another division feel, that to the churches of the South alone belong the examination and decision of this matter. In the South there is but one party, therefore; in the North there are several. Now should it be wished to procure the action of the denomination upon this question, we see no body at this time in existence, that is competent to commence the examination, out of the individual churches. The only general body that would be authorized to examine the question, must be composed of representa-

tives from individual churches, delegated for that express purpose; and these could bind only the churches that sent them—nor even then could they bind by any new laws. A general convention of our churches throughout the country, with general powers, we have not, and it would be dangerous to create such a body, wielding, as it necessarily would, a power of uncertain advantage, and of certain and lasting injury.

The wish has been manifested, on either side, that voluntary societies, our own among the number, should act upon this question, either by disapproving the civil institutions of the South, or censuring the course of those at the North who impugn these institutions. The Executive Committee believe that voluntary societies have no such right. It would be traveling out of the record to allow the introduction of the question, or admit it even as a subject of conference in the Society. We must, in doing so, not uncommissioned, and trample upon the ruins of our Constitution, to arrive at the question. It would be again a violation of our first principles as Baptists, recognizing no disciplinary power beyond the individual church, and no legislation out of the lids of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romanish apostasy. It was, as ecclesiastical history proves, not so much the acts of individual bishops in the first instance, as the collective acts of synods, and those too springing up in republican Greece, and acting on republican models, which laid smooth, broad and firm the highway over which came the Man of Sin traveling in the greatness of his strength. As Christians we dare not disregard the warning furnished by the past history of the church. As Baptists we must not forsake what our churches have regarded as the primitive way.

But allowing the admissibility of such action on the part of any voluntary society, another objection, and one of great practical moment, would be against the course. Were a voluntary society, our own for instance, to usurp a power never given them, and in any way to adjudicate on this question, the result would not meet the wishes of those who should obtain such interference of the society in their favor. Did the society, as some opposers of slavery have desired, determine to brand the slaveholder by rejecting his contribution, the South would be exasperated—the South, the only body, as the Abolitionists themselves allow, that are competent to make the final decision; and a wall of iron would be raised, cutting off intercourse, and shutting out sympathy and leaving them no longer any access to the very minds they desire to influence. Thus having closed against them all ears and all hearts at the South, they would also have alienated from them the large body of brethren at the North, who decline, from principle, assuming to interfere in this matter, and

who could not patiently endure being forced into measures with which they could not sympathize.

But, on the other hand, should the Society censure the Abolitionists, the object that is sought by our southern brethren would not be attained. The ranks of the anti-slavery body would be immediately swelled from those who are now inclined to their views but disapprove their measures. This latter class would necessarily side with the former when believing them injured, and some of the third division already described, might be drawn, from similar motives, into the same organization. The churches again, having, as throughout the North they have, members in more or less numbers, who sympathize with the anti-slavery party, would be rent by the inevitable entrance of the question, and fall a prey to the most calamitous and bitter contentions. Any measure that could be deemed the proscription of the Abolitionists would precipitate at once into their ranks a portion of the churches that now stand aloof.

Thus it would be seen that nothing would have been done to stay the excitement deprecated by the South, but much to irritate it, and much to extend it. If on either side, extreme measures could be carried, the cause in whose behalf they should have been adopted, would lose more than it gained.

And, meanwhile, the general cause, dear, we doubt not, to the hearts of all, must suffer inevitably and deeply, in either event. Does it deserve thus to suffer? Are not the interests of our feeble churches, and the spiritual wants and wide destitution of our common country, too precious to be periled by such a discussion, whatever its issue? The church has felt herself often called to struggle most vigorously against that tendency so observable in our national character, to drag down every interest into the vortex of some great and absorbing political question of the day. The church has wisely and uniformly refused to furnish an armory for the secular conflicts of the times. When political opponents have struggled to proselyte or to subsidize the church, we believe it has been her policy, we are sure it has been her duty, to decline all knowledge of either party. Her prayers have gone up for the nation and its councils, its rulers, its union and its prosperity. But her members have been left individually to act upon the free impulse of their consciences, while the church as such, has turned to her own appropriate task, and, in the language of Nehemiah, replied to every appeal, "I am doing a great work, and I cannot come down." We would not be misunderstood as representing our brethren now to have desired of the church at large, or of voluntary societies, such political action.

But the difficulty now urged upon this Society for its examination and discussion, is one more or less entangled with political questions, and involving political consequences. And prayerfully and solemnly, in all kindness, but in all earnestness, the

Executive Committee must, with their views of the proper province of the Society and its Committee, claim an exemption from any share in such a discussion.

If any officer or agent has, through inadvertence, held different language, it has not been with the authority of this Committee. Against the disposition of some beloved brethren to withdraw from that union so dear to the Society, and, as we humbly trust, to God, we protest affectionately, respectfully and with earnest vehemence. We need union as a denomination. And, as patriots, we must cherish religious union as one among the strongest, although not the most prominent, of the bonds that hold together the Union of these States. And, in a day when the infidel and the Romanist play each into the other's hands, forgetting all minor differences for a common end; amid scenes daily exhibiting the power of combination to obtain success for the worst objects, and the efficacy of dissension, to make shipwreck of the best; it is surely not when bad men league, that good men should strive.

Upon the meeting of the brethren, at the approaching anniversary, the Committee implore most fervently the descending influences of the Holy Spirit, that peace may be still within the walls of our Jerusalem; and that in the doings of this and kindred institutions, the one Spirit of our one Lord, may retain the union of hearts, even where there may not be entire unison of views.

By order of the Executive Committee,

SPENCER H. CONE, Chairman.

BENJ. M. HILL, Cor. Sec. A. B. H. M. S.

February 16, 1841.

[From the Christian Reflector, March 10th, 1841.]

REVIEW

Of the Circular of the A. B. H. M. Society.

This is the third Circular which has been put forth by our Boards to conciliate the "exasperated slaveholders." * * *

These are all remarkable documents. 1st. On account of the occasion of their production, and will be so recorded on the pages of the future history of the church. 2d. On account of their intrinsic character, as arguments for perpetuating union among parties in the Baptist denomination, on a question of no less magnitude and importance than the rights and liberties, civil and religious, of nearly three millions of men with their posterity to the end of time.

It would be reasonable to expect that on such a question, the several Boards would deliberate long and prayerfully, and would institute a thorough inquiry into the facts belonging to the case, as they affect all or either of the parties concerned, before they would venture on a public expostulation which could never be recalled, and which might powerfully operate to do injustice to one

or more of those parties. Whether either of the Circulars referred to, bears upon its face full proof that it was prepared with such precautions, the reader must decide. In our opinion neither of them has such image or superscription; and yet, the ostensible purpose is, in each case, to rebuke or restrain *inconsiderate* and *hasty* action in those for whose special moral benefit the sent of adjudication is assumed and the solemn decision is promulged. * * *

This Circular is the most remarkable of the three, and it evidently was written and adopted with singular inattention to some of the facts of vital importance to a correct understanding of the matter in hand. Take the following:

1. The *question* on which the whole concern hinges is not once stated in this circular. At least there is only an *allusion* to it; but even this involves an error so glaring as to astonish those who have taken the pains to acquaint themselves with the whole subject, and so essential as to leave on the mind not already apprised of the facts, a false impression, unjust to one of the parties and injurious to all. The Committee say—"A question has of late been most earnestly agitated, that awakens naturally the deepest feelings, especially at the South. We need not say that we allude to the action of the Anti-Slavery Societies formed at the North."

This is the *statement* of the subject! and what is that subject, reader? Why, "a question." What question? "The action of the Anti-Slavery Societies?" Is this the subject? Why not say that the "question agitated" is "the action" of slaveholders demanding of the northern members of the several Boards the expulsion of every *real* Abolitionist from all participation in the management of the several enterprises? An *allusion* to this would have been much more direct than to "the action" spoken of; but the other is chosen in order to impose all the blame on "the Anti-Slavery Societies" and shield the slaveholder from all supposable wrong doing in the matter.

Again the allusion is made as one is said to have thrown his arrow, "at a venture;" no distinction being made between the *Baptist* Anti-Slavery Convention and the mixed Anti-Slavery Societies at large. Did the Board stop to inquire for one moment, whether "the action" of that Convention and that of other Societies are the same, proceeding from the same motives and resting upon the same principles, and designed to effect the same end, especially on the minds of slaveholders? Did they examine the doings, "the action" of the Baptist Convention? Did they inquire into our purposes, plans, principles, motives, conduct? If they will take the trouble *now* to do this, they will learn that they wrote before they were prepared.

But after all, *the* "question" is shunned and not stated. Let us guess at it and attempt to state it. *The question* agitated at the North and at the South—is whether Slavery is or is not ap-

proved of God; not whether Anti-Slavery Societies formed at the North are all putting forth the right sort of "action" for the removal of slavery. And then, the only question within the province of the Board was what part they might take, if any, in the agitation of the subject of slavery. If they are restrained by their Constitution from all action, they ought to say so and there leave it. But they stop somewhat beyond this, and declare that there is "in existence no body, that is competent to commence the examination, *out of the individual churches*"—so, not content with deciding for themselves whether to put forth action on the question of slavery or not, they undertake to decide for *all other bodies*—the Baptist Anti-Slavery Convention among the rest; and deny to that "body" the competency of even commencing the examination. Here, then, we have a prohibition enacted for us by the Board of Home Missions, who are so scrupulous about interfering *unconstitutionally* with the "delicate question." Does their Constitution, we ask, require of them to enact such laws for the government of the whole denomination?

We are pleased to observe, however, that the Board admit the competency of "*the individual churches*" to examine this question, and we hope our brethren will use this liberty before it shall be denied them—and immediately ask the attention of "the individual churches" to the overwhelming evils which slavery generates, and with which she contaminates so many of the professed disciples of Christ. Ask the churches to pray over them and to inquire into their true nature and real magnitude. Let us know by trial whether "the individual churches" are "competent to *commence* the examination" of the question.

Again, the Board, notwithstanding their professed determination to exclude from their action all interference or expression of opinion on the subject of slavery, do express such opinion in a very pointed manner. They say,

"But the difficulty now urged upon this Society for its examination and discussion, is *one*, more or less entangled with *political* questions, and involving political consequences." * * * "And, as patriots, we must cherish religious union as one of the *strongest*, although not the most prominent, of the bands that hold together the union of these States."

Here we have the judgment of the Board expressed on the institution of slavery, as a *political* question. To this action or interference of the Board we have two objections.

1. The implication is that Baptist Abolitionists, as such, have treated the question as *political*, which is contrary to the fact; for, in the Convention that question has not been raised, their purpose, as distinctly avowed, being to treat it as a purely *moral and religious question*: and the South so understand us. In proof see the Letter of R. Fuller to Elon Galusha, where he says—"Your address concerns not politics but religion."

2. We object to the expression of any opinion on the subject

of slavery by the Home Mission Society, so long as they profess to regard the subject as not within their constitutional province. The Board may as consistently go into full "examination" of the subject as "commence the examination," by declaring their opinion of it as a *political* question. But they even enter into an *argument*, as "*patriots*" to dissuade the two parties from *religious* separation on account of slavery, on the ground that "religious union" is necessary "as one of the strongest of the bands that hold together the union of the States." Is this not traveling beyond the limits prescribed to the Board by their "Constitution," to whose authority they at first seemed to bow with so implicit submission?—or does the Constitution, while it forbids them the right of expressing an opinion *against* slavery, confer on them the prerogative of urging political considerations for the perpetuation of slavery? If we were to express our sincere opinion on the bearing of slavery on our national union, we should say that it is this very thing, more than every thing else, which by its moral and political influences, threatens to *sunder* the union of these States, instead of tending to its perpetuation. How strange, then, to urge a compromise on this question, for the sake of preserving the union of slaveholders and Abolitionists in the church, as essential to national union! But we notice the argument only to shew how easily the Board have been beguiled from their professed adherence to their "position," "fixed by their Constitution as their appropriate work," to discuss a political question, while, too, they deprecate all political entanglements. It appears that so completely is the Home Mission Society involved in *politics* that the Board stands sentry for "the union of the States." If their *Constitution* requires this of them, let them faithfully fulfill their duty. "The church," say the Board, "has wisely and uniformly refused to furnish an armory for the secular conflicts of the times;" and yet this same Board enter into the heat of these secular conflicts, by urging the necessity of the union between slaveholders and Abolitionists for a political purpose.

We regret the necessity of exposing such inconsistencies in any of our brethren, but fidelity to this *Board* makes it a duty.

We close by expressing the belief that there is in existence, beside "the South" at least "one body competent" both "to commence and continue, so long as it shall be necessary, an examination of the subject of slavery," and that "the American Baptist Anti-Slavery Convention" is such a body. Our Anniversary draws near; it occurs in the second week in May next, when we hope the members will evince that spirit of Christian liberty which no worldly wisdom can repress, and which every Gospel motive awakens and prompts to the most generous action.

CHAPTER VI.



MEETING AT BALTIMORE—COMPROMISE ARTICLE—EXPULSION OF ANTI-SLAVERY OFFICERS—REVIEW OF THE COMPROMISE BY ELDER COLVER—SOUTHERN STATEMENTS—COMMITTEE OF GEORGIA STATE CONVENTION—W. B. JOHNSON—BIBLICAL RECORDER—CHRISTIAN INDEX.

In April, 1841, the Triennial Convention assembled at Baltimore. The friends of the slave and of a pure Christianity, regarded the demands of the South as too monstrous ever to be complied with. The South had now urged the question upon the Convention, and the unwillingness to speak in behalf of down-trodden humanity which thus far had characterized the body would, it was supposed, be indulged in no longer. But, how sad and painful was the disappointment experienced by the friends of God and the slave, in the unhappy results of this extraordinary meeting.

Immediately upon the assembling of the Convention, there was no small amount of *secret* caucusing, between leading brethren of the North and of the South. In one of the secret conferences, a compromise article, drawn up by Elder S. H. Cone, was adopted and signed, as follows :

COMPROMISE ARTICLE.

Whereas, The Scriptures constitute the only rule of conduct for Christians and Christian churches; and, whereas, it is evident in the Scriptures that churches are independent bodies, having no head but Christ, and no law but his revealed will; and, whereas, they have no right or authority to censure or excommunicate any but their own members; and, whereas, the Constitution of the Baptist General Convention of the United States, of the American Baptist Home Mission Society, and the American and Foreign Bible Society, require that the officers and managers of those institutions, be "brethren in good standing of Baptist churches, in general union with the denomination;" and, whereas, a "disposition has been manifested, in this age of innovation, to introduce new tests of good standing and fellowship, unknown to the denomination generally;" and, whereas, the announce-

ment of disfellowship, on the basis of such *new tests*, is now causing embarrassments and alienation among those who have been united in bonds of fraternal love for many years, and hitherto have delightfully co-operated in the holy enterprise of disseminating the truth of God, through these organizations,—therefore,

Resolved, 'That the undersigned deem it their duty and privilege to record their full conviction that no new tests unauthorized by the Scriptures, and by the established usages of the great body of our churches, should be suffered to interfere with the harmonious operations of our benevolent associations, as originally constituted; and they embrace this fitting occasion to express their decided disapprobation of all such tests, believing them to have a direct tendency to part asunder those who have "one Lord, one faith, one baptism," and above all that they invade the prerogative of Jesus Christ, the one and only legislator of the churches of the saints, to whom be glory for ever, amen.

Daniel Sharp,	J. J. Finch,	William Crowell,
Wm. B. Johnson,	S. P. Hill,	Rufus Babcock, Jr.,
Thomas Stocks,	Jesse Hartwell,	S. Chapin,
Richard Fuller,	Samuel Dorset,	James E. Welsh,
Solomon Peck,	James C. Crane,	Isaac M'Coy,
Archibald Thomas,	Jonathan Davis,	C. George,
Heman Lincoln,	Alexis Caswell,	John Snitzer,
Spencer H. Cone,	John O. Choules,	Jas. G. O. Wilkinson,
B. T. Welch,	James Wilson,	J. Wayland,
Eli Ball,	J. C. Harrison,	J. L. Burrows,
Joel S. Bacon,	B. R. Loxley,	G. T. Adams,
William Crane,	B. M. Hill,	Geo. C. Chandler,
Barnas Sears,	Henry J. Ripley,	Thomas B. Ripley,
Irah Chase,	G. W. Norris,	A. K. Levering,
Ebenezer Thresher,	A. D. Gillette,	O. B. Brown,
Wm. Hague,	Herndon Frazer,	David Benedict,
George B. Ide,	Wm. Quaseburg,	John Healey,
J. B. Jeter,	T. F. Coldicott,	R. P. Anderson,
John Peck,	Lemuel Porter,	J. P. Champlin,
Aaron Perkins,	Joseph Ballard,	D. D. Pratt,
Chas. G. Sommers,	James H. Linsley,	James C. Furman,
N. W. Williams,	W. A. Baynton,	Pharcellus Church,
A. M. Beebee,	Ira M. Allen,	I. S. Eaton,
James B. Taylor,	L. W. Allen,	Daniel Waud.
B. M. Sanders,	William Sands,	

The following remarks upon this singular document, are from the pen of Eld. N. Colver, of Boston, who published them first in the *Christian Reflector*, and subsequently in pamphlet form, soon after the Convention had held its session. We employ his language in preference to our own,

first, because the matter is so clearly and intelligibly presented; secondly from a desire that the position which that individual once occupied may never be forgotten.

REVIEW OF THE COMPROMISE ARTICLE.

Who is the author of this *most singular piece of composition*, it may be difficult to ascertain. Rev. S. H. Cone, in a letter to the Baptist Advocate, claims the honor of its paternity, and notwithstanding he says it cost him six hours of extra labor, yet he seems to have been in ecstasies at its birth, because of its magic power to dispose of the "vexed question." But Mr. Meredith, of North Carolina, says it was shown to him some three months before, and that he refused to sign it. Some mystery seems to be involved here.

But whoever was its author, it seems to have found no want of patrons at its birth. When I read over those seventy-four names, from *Dr. Sharp* and *S. H. Cone* down to *Jonathan Davis* and *William Crowell*, I confess I am amazed and ready to exclaim, "Cease ye from man." I am made to feel the injunction of Christ, "Call no man father." I would that the world had never seen those many honored names attached to such a document; and, but for the mischief it is doing, out of respect to many of those names, I would be the last to do any thing to call it to remembrance. Knowing, as I do, the regret of many that their names are attached to it, I had hoped to have seen such a recantation as to remove the necessity of a review of it. But as it is still left with such an array of names, to go on working its mischief, a review becomes necessary.

I remark, in the first place, that there is something suspicious upon the face of the document. I allude to its circumlocution and studied indefiniteness of phrase, such as is seldom used for any honest purpose. Take a few specimens. "A disposition has been manifested" (by whom,) "to introduce new tests" (what new tests!)—"no new tests," (has the church been infallible in her past discipline?)—"suffered to interfere"—(how!)—"all such new tests" (such as what!) "*They* (who? what?) invade the prerogative of Jesus Christ." Now I defy any man simply by reading the document, and without an explanation from some other source, to know at all what is meant by either of the above sentences.

Usually terse and definite and lucid, this is no ordinary specimen of Mr. Cone's composition. With him such indefiniteness, circumlocution and obscurity must be the results of much study. I fully believe him when he says it "cost him six extra hours of labor." Certainly, another such specimen cannot be found, save in the vocabulary of some house-breaking club, whose language is intended to be understood only by themselves. It may not be mine to say; but, certainly, it affords a great facility for the dif-

ferent parties who have condescended in it to give it a northern or a southern interpretation, as best suits their convenience.

Camelion-like, " 't is black, 't is green—"
 As by the *South* or *North* 't is seen,
 And, hence, its *northern* friends deny
 The hue it wears to *southern* eye.

Again, the document contains sentiments subversive of all order and purity in the churches, and sentiments, too, at war with each other. "They (the churches) have no right or authority to censure or excommunicate any but their own members." No one will suppose that the author or signers intended gravely to assert that they have no authority to turn out those who were never in the church. They assert, then, that they have no authority to "censure" or "exclude" "any but their own members." Indeed! Then, all who are not members (be their crimes what they may,) may enjoy her fellowship, come to her communion and *use her credit*, and she "has no authority to censure or exclude." What a pity that *Paul* could not have been favored with this result of a slaveholding caucus with a *northern* scribe, before he wrote his epistle to the Galatians! What a novice in discipline he must have been! Hear how he talks—"Though *we*, or an angel from heaven, *come* unto you bringing any other Gospel than that ye have received, *let him be accursed*." (Anathematized—censured—rejected.) John, too, labored under the same misfortune when he wrote, "If any one *cometh* to you and bring not this doctrine, *receive him not into your house*, neither bid him God speed; for he that *biddeth him God speed is partaker* of his evil deeds." And when he wrote to the church at Ephesus, commending them for having transcended their authority, in that they had "*tried* them that said they were Apostles, and had *found* them *liars*." Really, a sentiment more disastrous to the purity and discipline of the churches could not well have been uttered. It would constitute the churches the passive patrons and receptacles of all that is vile.

Again, they say that "churches are independent bodies, having no head but Christ, and no law but his revealed will." This is right (and the only sentence in the whole document that is free from mysticism or error.) But, before they get through, they recognize as tantamount (if not paramount) another "head" (power) than Jesus Christ, and another "law" by which the churches are bound, than his "revealed will." They "record their full conviction that *no* new tests unauthorized by the Scriptures, and by the *established usages of the great body* of our churches," &c. It is not enough in their view that any new test which may be applied should be authorized by the Scriptures. It meets their "decided disapprobation," unless it is, also, "authorized by the established usages of the great body of our churches." So it seems, after all, Christ is not the *only* head to

which the churches must look. There is a head (power) somewhere in the great body of our churches. Probably the writer thought at that time it was somewhere in the vicinity of *Baltimore*. But "the great body of our churches" have yet to decide whether such power is in either the signers of that document, or the Board which were elected upon it as a basis. But wherever it is, in their view, the churches must find it, and obtain its sanction, before they venture to act. If any church, in view of the laws of *Jesus Christ*, should judge that any particular practice (that of man-stealing for instance) is a sin, and should reject the perpetrators of it from her communion, before such rejection has become an "established usage of the great body of our churches," she will fall under the censure of the Missionary Board, not officially—no, no,—but *individually*, expressed. Let this principle be admitted, and, once a sin, of whatever character, comes to be overlooked or tolerated "in the great body of our churches," it can never be got out. "The churches" (says the document) "are independent bodies, subject to no power but Christ and his revealed will." Any other convocation could not commence its removal, and if any of the churches commence the rejection of this sin, by excluding the sinner, up starts an assumed power and says—we "record our full convictions and express our decided disapprobation of all new tests" "unauthorized by the great body of our churches." What contradiction! What absurdity! Really, such effrontery, (with all due deference to the great names who signed it,) such solemn quackery on the law of discipline, is intolerable,—I had almost said it ought to be punished by the judges.

But it is time to inquire what does this document mean?

"If it hath an end, an aim, let 's know it."

It has an *end*, an *aim*, but we must go out of the document itself to find it. Happily, its author, in the overflowings of his joy at its birth, and at the satisfied greetings it met with from those for whose special benefit it was intended, has betrayed its *end* and *aim*. In his letter to the Baptist Advocate dated the day of its adoption at Baltimore, April 26, 1841, he says:

"I write a line in great haste, to say that three or four brethren from *New York* and *Boston* met with the *southern brethren* on Saturday evening and agreed to an outline of preamble and resolutions touching the *viced question*. A committee of seven was appointed to draft them. This morning they met the *conference*, presented their report, which was accepted, and at ten o'clock, all the *southern brethren* assembled at the Sharp Street M. H. —. Having been made chairman of the sub-committee to draft resolutions, &c., some six hours of extra fatigue have been encountered: but they have been hours of pleasure rather than labor, for the brethren have manifested, throughout, a most lovely Christian spirit. They have expressed their satisfaction with the paper alluded to. So far as *southern* friends are concerned, I consider the question now settled, &c.

"S. H. C."

Now, after reading the above extract, who can doubt what was the *end, aim and meaning* of that document?

In one sense of the word, some of the churches might be said to have adopted a new test, (that is) new in its application, and that "new test" was "the *vexed question*" and the *only* "vexed question," and the only "new test" which had troubled the "*southern brethren*," for whose satisfaction this document was prepared; and, hence, the ecstasies of its author that they (the *southern brethren*) had "expressed their satisfaction with the paper." The Baptist Abolitionists, at their New York meeting in May, 1840, had issued an "Address to the South," saying in substance, to slaveholders, that they must separate from *slavery*, or be separated from their communion. This address had been approved by a meeting, at Watertown, in September following. At this address and these approving resolutions the South had taken great offense, and had suspected some collusion on the part of the acting Board, or its members, with the Abolitionists. Southern Conventions, and other bodies, officially and otherwise, demanded that the northern members of the Board should abandon the neutral ground which they professed to occupy, and condemn these acts of the Abolitionists, or they would no longer than the meeting in Baltimore, continue them as "their agents," or entrust them with their funds. This, then, and this *only*, was "the vexed question" which the Baltimore canons had to settle. Would they condemn the (as it appeared to them) new test which the Abolitionists had established, by which slaveholders were to be excluded from northern churches? If they would, all was well—"the vexed question" was disposed of. If not, why, then the slaveholders would *not* again "elect them as their agents," or would retire from the Convention (as they were instructed) and withhold the funds of the South, which they were keeping back until this question should be settled; and *this* vexed question, Mr. Cone being witness, was (they being satisfied with the *paper*) "settled, so far as the South were concerned." (He might well say, "so far as the *South* are concerned"—the North have it yet to settle.) And settled by that document, because it was what the South had demanded, an article of condemnation of all those certain churches and brethren who exclude slaveholders from their communion. To this end was it given—was intended—was received.

The whole document, therefore, divested of its mysticism, plural numbers and circumlocution, and rendered into plain English, should read as follows:

Whereas, certain anti-slavery churches and brethren have adopted (what to us appears) a *new test* of fellowship, viz. that no slaveholder shall participate in their fellowship, therefore,

"*Resolved*, That the undersigned deem it their duty and privilege to record their full conviction that to refuse to receive slaveholders to communion-fellowship, is unauthorized by the Scrip-

tures, and by the established usages of the great body of our churches. And to express our decided disapprobation of it, as tending to part usunder those who have one Lord, one faith, one baptism, and, above all, as an invasion of the prerogative of Jesus Christ, the one and only legislator."

Surely, to get out this simple condemnation of the Abolitionists, for refusing to commune with slaveholders, need not have been so hard a matter. But, then, had it have been expressed in this plain manner, the thousands of the North, who will now be deceived by it, would have understood it, in spite of the *northern verbal innuendoes*, as well as the slaveholders can by the help of *southern verbal and written innuendoes*.

The "six extra hours of fatigue" of its author were necessary, because his task was a difficult one;—so to express it that the *South* could understand it, and so to lumber it with unmeaning and circumlocutory phrases and plural numbers, as to blind the North.

That *this was* its meaning, its *end* and *aim*, we have the testimony, also, of the report of the *southern* delegates to that effect, and the unequivocal testimony of Mr. Johnson, the President of the Convention. * * * * *

I have noticed, in conversing with a number who were forward in forming the compromise, and whose names are to the document, that, when I express to them my opinion that this was its meaning, though they often say, "You have no right to say that it meant that"—"it might mean something else," &c., yet, when I ask them what else it did mean? not one of them could ever tell me. And, when I have put the question to them direct—Did not the words "*new tests*" allude to the refusal of the Abolitionists to commune with slaveholders?—they have invariably been dumb.

At other times, after assuring me that we Abolitionists "put a wrong interpretation upon that document, and that the South had misrepresented it," &c., when I have put the question direct—Was it not the *intention* of that document to condemn the Abolitionists for refusing to commune with slaveholders?—and was it not intended that the *South* should understand it? they have hesitated and refused to answer.

I am constrained, therefore, in view of this flood of testimony, to say that I cannot entertain a doubt but this was its meaning—its end and aim; and I am sad, when I say that, in *many cases*, I cannot entertain a doubt that the attempts which have been made to give the impression that this was not its meaning, have been with purpose to deceive.

NATHANIEL COLVER.

28 LA GRANGE PLACE, BOSTON, Dec. 29, 1841.

The next act in the drama is the election of officers. Now to say nothing of the chicanery that was resorted to,

to influence the election, let the result itself answer the question; "Did the Convention comply with the demands of the slaveholding Baptists?" It will be remembered that Elon Galusha had been mentioned by name, his *expulsion* from the Board had been emphatically required. And it was done! and Richard Fuller of South Carolina was elected in his place. Let it be borne in mind that Richard Fuller is a slaveholder, and that between him and Brother Galusha, a correspondence had then recently taken place on the sinfulness of slavery. The fidelity of Brother Galusha to the truth, and that alone, rendered him obnoxious to the slaveholders; we say therefore, that in compliance with the demands of the South he was left off of the Board of Managers, and the theoretical and practical defender of slavery, was lifted up to the place that was to know an Abolitionist no more for ever. Let it not be said that this was the work of the South alone. No, it was northern votes that accomplished this guilty deed. For not more than one-third of the delegates to the Convention, were from the South. It was the *leading* and the *following* brethren who did it. Besides, whom did they elect to the Presidency of the Convention? Wm. B. Johnson, of South Carolina! a slaveholder. Could there have been a more full, perfect, and unmistakable compliance with the demands of slaveholders, than that given by the Baptist Convention for Foreign Missions, in the year of our Lord one thousand eight hundred and forty-one?

So it was understood by the slaveholders, as the following extracts from their own documents prove.

MINUTES OF THE GEORGIA BAPTIST STATE CONVENTION,

held at Thomaston, Upson County, May 14th, 15th, and 16th, 1841.

The undersigned, delegates to the Triennial Convention lately held in the city of Baltimore, beg leave to report: A meeting of southern delegates was held in Baltimore, on Monday previous to the meeting of the Convention, and we were presented through one of the members, with a written article, purporting to be a voluntary expression of the general sentiments of the *northern brethren* on the subject that had lately excited so much feeling among us. The following are its principal items. [Then follows the compromise article which we have already given.—*Compilers.*] This article, signed by a number of northern brethren, and accompanied by a kind and conciliatory spirit by *almost the whole body* with whom we had intercourse, determined the southern delegates to take no action till after

the election of the Board of Managers. In this election, *all known Abolitionists* were left off the Board of Foreign Missions. Baron Stow, a former member of the Board, had been exceptionable at the South, but a letter addressed by him to the Foreign Secretary was read before the meeting of southern delegates, of which we took a copy, and of which the following is the substance :

In this letter, Mr. Stow says : "*I do wholly disapprove of the denunciatory language so much in vogue with some, in regard to slaveholders ; I think it not only impolitic and inexpedient, but uncourteous and unchristian. The address of the Baptist Anti-slavery Convention to Southern Baptists, I was dissatisfied with, at the first reading, and refused to distribute it as requested, among my friends at the South.* I have never been able to satisfy myself from the New Testament, that I ought to deny any courtesy to a Christian brother, because he is a slaveholder.*"

This communication induced the southern delegates to believe it would be impolitic to oppose his re-election. Upon a conference of your delegates with the former Board of Foreign Missions, they seemed seriously to regret that they had not been more explicit in their replies to the inquiries of your Executive Committee in their late correspondence, and as an evidence of it, gave us cheerfully the following statement ; with their signatures annexed :

"No member of the Foreign Board took part, either in the discussion or the doings of a meeting held at the close of the last session of the Boston Association. The acting Board cherish the same kind feelings and Christian fellowship for the brethren of the South now that they have ever done ; and that all the doings of the Board have been, in their design and spirit, in accordance with the sentiments above expressed." So far as we could learn, there was but one sentiment among the southern delegates with regard to the confidence which ought still to be reposed by us in the great body of our northern brethren. "The funds which had been withheld by your Executive Committee, having been entrusted to your delegates to retain or pay over at discretion, they cheerfully paid over. A few ultra Abolitionists took offense at the result of the new Board, and took their leave of the Convention in wrath. From a ten days' intercourse with our northern brethren, in private and in public, we can confidently say that we see no reason to apprehend any future disturbance of the most cordial co-operation of the North and South, in the grand design of evangelizing the world.

Signed,
B. M. SANDS,
THOMAS STOCKS.

* Elder Colver in his Review quotes this letter, and appends the following note :

"As a member of the Executive Committee of the Baptist Anti-slavery Convention, Br. Stow voted to print and circulate 3000 copies of that address at the South."

Wm. B. Johnson, the President of the Convention, immediately after its session, addressed a letter to Baptist slaveholders at the South, in which he asserts that the demands of the South have been complied with; and this he urges, as the reason why the South should still continue to co-operate with the North, in the work of Foreign Missions.

Well would it have been for the cause of God and humanity, and for the honor of Christian Missions, had these deeply humiliating scenes never occurred.

The following is from the *Biblical Recorder* of North Carolina, a Baptist paper, not surpassed by any print in the South, in its attachment to slavery and virulence against every form of anti-slavery.

Our meeting was truly delightful, the spirit of the Gospel prevailed and gave a tremendous shock to the Abolitionists. Let us be thankful to God and give him the glory. And now if we at the South and they at the North, whose sympathies are with us, shall be mild, I am satisfied that Abolitionism will go down among the Baptists. All our "principal men" are sound to the core, on this "*vexed question*." The Triennial Convention exhibited a noble specimen of moral grandeur. About two hundred and fifty men from the various parts of our extended country, were engaged in a long and arduous session, under circumstances that tried the temper and put into requisition all the intellectual energy which they possessed. And all this in connection with a most exciting subject. And yet, self-possession, calmness, the Christian spirit, predominated throughout the whole scene. No tumult, no angry feeling, no harsh expression, had place in our deliberations and conclusions. At the communion board on Lord's day, the scene was overwhelming. In view of the *cross* the hundreds that participated were all one. No test other than that of our dear Lord's requirements, was thought of. To God be all the glory, Amen and Amen.

To this scene of deep and awful sin, the senior author of this work was a witness. And he would here repeat what he has often said elsewhere, that during his brief existence, no equal amount of grief, sorrow and shame has ever been concentrated into so short a space of time. Though present at all the other meetings, he was not so at the communion. The other scenes were sufficiently afflictive, *this* he felt that he could not endure. He was at the time worshipping with a colored congregation, of from four to five hundred persons, of whom more than half were slaves.

We close our notice of these painful proceedings with

the following extract from a Baptist paper published in Georgia.

[From the Christian Index.]

To the Baptist Churches of Christ in the South and South-Western States of the United States.

Beloved Brethren:—In conformity with the recommendation of the South Carolina Baptist State Convention and of the brethren of Virginia, your delegation assembled in Baltimore on the 26th April; Brother T. Stocks was called to the chair, and Brother Crane of Virginia was appointed Secretary.

Brother W. B. Johnson of South Carolina, presented to the meeting a preamble and resolutions which had been offered by brethren of the North, as expressive of their views of tests of Christian fellowship. These so entirely accorded with our own, that the delegation agreed to wait the action of the Convention in reference to the election of the Board of Managers before any further proceedings. In our intercourse with our northern brethren generally we found a most delightful spirit. They received their southern brethren with the utmost affection and confidence. A very few only were led as they declared by a sense of duty to require as a test of fellowship, the course which has been heretofore prescribed by some of them for their Southern brethren to pursue. On the Lord's day hundreds of brethren and sisters from the North and South, the East and West sat down at the same communion board. The season was refreshing. We sat together in heavenly places in Christ. In the close of the service the overflowing of the full heart, were indicated in the flowing tear, the friendly grasp of the hand, and the Christian salutation, while all felt and many said, "it is good to be here." The election of the Board of Managers resulted agreeably to our wishes. The usual appointment of a committee to nominate a list of officers was dispensed with and the general ballot was adopted.

On this Board will appear the name of Brother Baron Stow, as Recording Secretary, who has for some time past stood before the public in an equivocal position. But in a letter which was committed to Brother Jefferson's hand to be read before the meeting, we were fully satisfied, that this brother has not thrown his southern brethren from his heart, his pulpit, or his communion table. As this is a private letter it might be indelicate to publish it, but copies of it have been put into the hands of Brother Sands of Virginia, Brother Meredith of North Carolina, and Brother Stocks of Georgia, and can be seen by any person who may call on them.

We can therefore say to all our southern brethren, that we are fully satisfied with the spirit and sentiments of the great body of our brethren at the North, and take pleasure in assuring them that the Foreign Missionary Board, American and For-

aign Bible Society Board, Publication and Sunday School Board, and the Executive Committee of the American Home Missionary Society, are all satisfactory to us. We would therefore most affectionately entreat you, brethren, to continue your co-operation with these bodies, and to increase your contributions for the furtherance of these objects.

Yours in the bonds of Christian affection,

T. STOCKS, Chairman.

J. B. JETER, *Sec. pro tem.*

ANNIVERSARY OF THE AMERICAN BAPTIST ANTI-SLAVERY CONVENTION.

Notwithstanding the Baltimore movements, adapted to bring odium upon those who were "pleading for the dumb," these brethren moved on the even tenor of their way, and soon after held two Conventions, one in New York city, the other in Boston.

The Convention in New York city, contained members from Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New Jersey, Pennsylvania, and Ohio, besides a large number from the State of New York.

The Report of the Executive Committee shows that much had been done, to bring anti-slavery truth into contact with slaveholding and pro-slavery mind—God's plan of reformation.

We copy from the Report :

In addition to a large edition of the Convention's Address, the Committee have been at the expense of publishing 1000 copies of Mr. Galusha's Letter in an extra number of the Reflector, which were chiefly sent to our southern brethren. Your Committee also issued 2000 copies of the Reflector, of March 24th, containing a second Address to the South. They have likewise re-published Mr. Fuller's letter with Mr. Galusha's reply in the Baptist Correspondent, 2000 copies, and 500 copies of the Second Address to the South.

An adjourned meeting was also held in Boston, in which a discussion was held with one of the ablest men in the South, and every defender of liberty was silenced, (that is unless Mr. Jonathan Davis of Georgia, the person referred to, was mistaken.)

Of this discussion some further notice will be taken in a future chapter.

CHAPTER VII.

MEETING IN PHILADELPHIA—ADLAM'S RESOLUTION—FULLER'S SUBSTITUTE—DISCUSSION—MILLER'S LETTERS—MINISTER OFFERED FOR SALE IN THE CONVENTION—SENTIMENTS OF FULLER AND WAYLAND.

Strange as it may appear, it was supposed by those who had resorted to such desperate expedients in Baltimore, that quietude would be ensured. "Can a man take fire into his bosom and his clothes not be burned?" Prov. 6 : 27. The scenes of the Baltimore Convention were brought before the churches, orally and through the press, and notes of disapprobation were uttered from Maine to Wisconsin. The fearful influence of the "price of blood" began now to reveal itself. A provisional committee was appointed to receive and transmit funds to our Missionaries, unmixed with the slaveholders' "hush-money." This was, in embryo, the Free Mission Society, which in due order will be brought to the notice of the reader.

The time arrived for another Triennial Convention. Philadelphia, which in anti-slavery stamina is but little in advance of Baltimore, was the place of meeting. Memorable Convention. It was the first meeting of the body, in which the slaveholders tried in argument the skill they had usually employed in managing public meetings through secret caucuses, and, before it closed, at the bidding of the slave power, northern men placed a clasp upon their own lips. The chief theatre of discussion was the Home Mission Society; yet as the same individuals constituted both Societies, the influence told with equal power on the Triennial Convention. Br. Adlam, of Maine, an Abolitionist, offered a resolution adapted to ascertain the moral locality of every member of the Convention, like the line of the surveyor, which places every thing on one side or the other. We insert the discussion, and the letters of Br. Miller. The latter sheds light on the former, and the former, like the rays of the sun, sheds light in every direction.

MEETING OF THE A. B. H. M. SOCIETY, PHILADELPHIA, 1841.

The above Society held its 12th annual meeting in Philadelphia, April 23. At a proper period Eld. Adlam offered the following preamble and resolution :

Whereas, The question has been proposed whether the Board will or will not employ slaveholders as Missionaries of this Society ; and whereas, it is important that this question should receive a full and unequivocal answer,

Therefore, Resolved, That, as the sense of this Society, a minister being a slaveholder, should present no barrier to his being employed as a Missionary in this Society.

The discussion of this question was laid over to Friday morning, at half past eight o'clock.

Friday.—Society met pursuant to adjournment. The resolution before the Society at its adjournment was called up. Elder Adlam, of Maine, having the floor, stated the delicacy of the subject, and his incompetency to do it justice ; he wished the duty had devolved upon abler brethren. He gave an explanation for his presenting the resolution in an affirmative rather than a negative form, he being an avowed Abolitionist. He stated that in order to be brief and to the point, he had committed his remarks to paper, and with permission of the chair would proceed to read the same.

*Eld. S. H. Cone, of New York, offered a few remarks calculated to induce a calm and unprejudiced decision of the question. He also read some remarks from a report made by the Executive Board upon a similar resolution some years since.

Eld. Brown, of District of Columbia, made some remarks upon the question : he considered it a political one, and consequently out of the power or province of the Society to act upon it.†

Eld. N. Colver, of Boston, arose and stated that he felt the question to be an exciting one and an important one, and it must be decided ; and if there must be a division, let it be brought about by mild measures, let us part in peace and with feelings of undiminished attachment as brethren. He next replied to Eld. O. B. Brown's remarks upon its being a political question. He believed his southern brethren, many of them, ought less to be censured, and felt for them in their peculiar circumstances. He proposed an amendment to the resolution offered by Mr. Adlam, so that it would be a negative resolution. He then proceeded to show

* The plan pursued in this work of omitting unscriptural titles, includes the discussions we have copied.

† Mr. Brown sold his slave to go to the far South. The slave was one of the company who tried to escape in the ship Pearl.

that slaveholders are incompetent to discharge the duties of Missionaries of this Society. He thought it a practical question and yet a political one. He closed his remarks in a feeling and impressive manner.

At this stage of the discussion, a motion was made to limit the speakers to five minutes, and this motion was carried; but afterwards on motion of Mr. Hagar, of Boston, re-considered, and the speakers, an motion, permitted to proceed without limitation.

Eld. D. Dodge, of Pennsylvania, offered some remarks, and stated that he was in favor of an indefinite postponement. He was opposed to the resolution offered by the Eld. Adlam, from Maine. He did not consider slavery a moral evil, and stood prepared to prove his proposition. He opposed the resolution because, to adopt it would bring about a division of the churches. He thought this was not the time to divide. He disliked the distinction made between the southern and northern brethren, and hoped that this distinction would be forgotten; that they would unite as brethren, as children of one heavenly Father, and as going to one common heavenly home.

Eld. Brown, D. C., moved for an indefinite postponement of the question. This motion was also lost.

A motion to adjourn to Monday at eight o'clock finally prevailed. Closing prayer by Eld. W. Buck, of Kentucky.

ADJOURNED MEETING.

The morning session was opened by devotional exercises. Elders G. Williams, of N. Y., Farish, of Virginia, and Dagg, of Georgia, leading.

The minutes of the last meeting were read and approved. The question under discussion when the Society adjourned was called up. Eld. R. Fuller, of South Carolina, read the following as an amendment to the resolution:

Resolved, That as the Constitution of the Home Missionary Society clearly defines its object to be the promotion of the Gospel in North America, and as it provides by such Constitution that any auxiliary society may designate the object to which the funds contributed by it shall be applied, and may also claim a Missionary or Missionaries according to such funds, and select the field where Missionary or Missionaries shall operate, that to introduce the subject of slavery or anti-slavery into this body is in direct contravention of the whole letter and purport of the said Constitution; and is moreover a most unnecessary agitation of topics over which it has no control, and as to which its operations should not be fettered nor its deliberations disturbed.

Resolved, That the Home Mission Society being only an agent to disburse the funds confided to it, according to the wishes of the contributors, Therefore our co-operation in this does not imply any sympathy either with slavery or anti-slavery, as to which

adopted.

subjects, societies, and individuals are left as free and uncommitted as if there were no such co-operation.

Eld. B. M. Hill, Corresponding Secretary of the Society, made some explanations relative to the conduct of the Board in appointing Missionaries. He stated that the funds sent into the treasury of the Society were generally designated to particular States, and generally to the States from which the money came. This, he said, accounted for the fact that more Missionaries were appointed by the Society to labor in the southern than in the northern and eastern States. They pay more into the treasury of the Society than the other States.

Eld. Jones asked whether the Board ever inquired into the qualifications and character of Missionaries.

The Corresponding Secretary answered in the affirmative.

Eld. R. Fuller said he had no wish to urge the question, nor would he flinch from it. If the brethren thought it better to separate he would not object to that step. But he hoped his brethren would reflect. He thought it a dangerous experiment. A separation or rupture in the Baptist denomination, he thought, would not only be disastrous to the church, but also to the nation. He reviewed the manner in which this question was discussed at the last meeting of the Society, and reviewed particularly the argument of Eld. Colver. His remarks upon the motions of those who presented and advocated the resolutions were severe, and created considerable excitement. He said he did not consider it (slavery) a sin, and to prove it to be one a new Bible must be produced.

It is a great evil and a deplorable calamity. There are some cases where amputation would be madness. There are cases where the blood must be purified by degrees. It is so in this case. To introduce such a resolution as that proposed by the gentleman from Maine, he said was a direct contravention of the spirit of the Constitution. He therefore thought that the proper step would be to move for an amendment of the Constitution.

Eld. Jeter after much dispute obtained the floor. He seconded the views advanced by the gentlemen from South Carolina. He did not consider slavery a sin, and would meet any man with the Bible in his hand on this question. He thought the Bible sanctioned it, and as a proof referred to the twenty-fifth chapter of Leviticus. The condition of individuals and of nations may be made worse by attempts to make them better. Such was the fact in the French Revolution, and he thought the proposed step calculated to produce this effect.

Eld. E. Tucker, of New York, interrupted Mr. Jeter by a motion to adjourn, as the time for the assembling of the Convention had arrived, to meet at one o'clock, or upon the adjournment of the morning session of the Convention, to proceed with the discussion until the Convention should again assemble, at three o'clock, and therefore dispense with dinner. This proposition was put

in the form of a motion and carried. Closing prayer by President Sherwood, of Illinois.

1 o'clock, P. M., Prayer by Eld. Wilcox, of Lewis.

Eld. Joseph Kennard, of Philadelphia, proposed that, as the Society had a subject of momentous importance before it, as well as a perplexing subject, that one hour be spent in fasting and prayer. To this proposition those who occupied the anti-slavery side of the question were generally opposed.

The discussion of the question was therefore continued. Mr. Jeter, of Virginia, having the floor, said, he had not forced himself into the discussion, but that he had been forced into it; he wished it could be avoided, not that he feared to meet the opponents, but he feared the results, as they would affect the church. He said he believed the anti-slavery brethren thought that slavery was incompatible with the Christian character; (to this Mr. Colver nodded an assent). I appeal to common sense, to the Convention, to the sentiments of humanity and to God, when this question will be settled in accordance with perfect justice; and here I leave the matter.

Eld. B. Welch, of Albany, then ascended the platform. He said he was embarrassed in arising to speak upon a question so exciting: "my own voice startles me; but I second heartily the sentiments contained in the resolution; I have ever advocated them in my pulpit and shall continue to do so." Whilst he would draw them close to his bosom, he said he did abominate and hate the evil; he was glad that his brethren from the South had expressed themselves opposed to this institution; he was astonished that ———, his brother from the North, too, had advocated such abominable sentiments as to say it was not a moral evil; he considered the institution as opposed to every article of the decalogue. He followed the train of reflection some length, and concluded by saying that this movement could not be arrested, that the time would come and was fast coming when this evil would be done away.

Mr. Fuller here interrupted him by asking what could be done in his view of the subject to do away with this evil? Mr. Welch said he did not fully understand the question of Mr. Fuller. But he thought by bringing this matter more fully before the public, and by securing their approbation, he could bring about this desired end. Mr. Fuller then inquired what he would do if he had the co-operation of the public? "Why," said he, "I would proclaim *universal* liberty." To this sentiment the audience responded by "Amen" and clapping of hands.

Mr. Welch in conclusion offered the following resolution as an amendment to Mr. Fuller's amendment:

Whereas, exciting sentiments on the subject of slavery evidently obtain in this body, seriously threatening its peace and efficacy, infusing confusion into its counsels, and impairing the confidence and affection of its members in and for each other:

Therefore, Resolved, that in existing circumstances, it is *inexpedient* to employ as Missionaries in the service of the Board, any brother known to claim the right of property in his fellow-man. The amendment was seconded.

Mr. Jeter said he objected to the amendment because it was opposed to the first amendment, and also contrary to the letter and spirit of the Constitution.

Mr. Colver, of Boston, was opposed to the amendment, and also to the amendment to the amendment, and was in favor of the original motion. He thought this to the point, and that it would accomplish what both parties wanted, an unequivocal decision.

Eld. Tucker, of New York, was opposed to the original resolution, and to the amendment, and to the amendment to the amendment, because they were all opposed to the Constitution; he was however opposed to slavery.

Eld. D. Dodge, of Philadelphia, explained the remarks which he made when the question was discussed before the Convention, when he said that slavery was not a moral evil. He did not think slavery a sin, but the abuse of slavery he did.

Eld. Kendrick, of Hamilton, N. Y., said he was opposed to the amendment proposed to the amendment, on the ground of its unconstitutionality, and was in favor of the adoption of the amendment recommended by Mr. Fuller.

Eld. Choates moved to adjourn and meet to-morrow at ten o'clock, which was carried.

Closing prayer by Eld. Brouner, of New York.

A. H. M. Society, 1½ o'clock, P. M.

The Society was called to order by the President, Hon. H. Lincoln. Prayer by Eld. Webb, of Philadelphia.

The minutes of the previous meeting were read and approved.

Eld. Kennard moved that the discussion of this question be discontinued and that the question be now taken.

Eld. W. H. Brisbane having the floor, refused to yield to such a motion as he was determined to be heard.

Eld. Gillette inquired whether there was any way by which the Society could show their disinclination to have this subject further discussed.

It was the opinion of the chair that there was no way to shew that disinclination whilst a gentleman was upon the floor.

Mr. Brisbane therefore proceeded. He considered there were three classes of individuals in the community and in the church. The first believed slavery to be wrong, the second believed it to be right, and the third thought and cared very little about it. Of these there are two classes, one who held slaves and one who did not.

The former should be careful that attachment to property and friends do not prejudice their judgments. And this may extend to those who are not slaveholders, yet I would not censure

those who are under the dominion of a slaveholding conscience, for I once was myself, yet I cannot fellowship them as Christians. I will not stop to inquire whether the Bible sanctions slavery :— this, sir, is useless ; the precepts of the Bible are too plain and expressive on this question. I shall shew you that southern slavery is a great wrong. God has made of one blood all nations of the earth ; our heavenly Father, therefore, is offended if any be injured. Mr. Brisbane then proceeded to comment upon some of the laws of the southern States, and attempted to show that these laws were sanctioned and supported by southern Christianity.

Eld. B. Welch, at this stage of the discussion, withdrew his motion for postponement, when Mr. Brisbane was compelled to yield the floor. The question upon the amendment to the amendment was called for and lost.

The question upon Mr. Fuller's amendment was then called for and adopted, by a vote of 121 to 61.

Eld. G. B. Ide offered the following resolution :

Resolved, that the American Home Mission Society be now dissolved, and that the object for which it was formed be referred back to the State Conventions.

This resolution was laid on the table.

The following resolution was then offered by Eld. Church of New York :

Resolved, that a Committee of three from the North, three from the South, and three from the West, with the President of the Society as chairman, be appointed to take into consideration the subject of an amicable dissolution of the Society, or to report such alterations in the Constitution as will admit of the co-operation of brethren who cherish conflicting views on the subject of slavery. Passed unanimously.

COMMITTEE.

North.—H. Jackson, P. Church, J. Gilpatrick.

South.—J. L. Dagg, of Georgia, W. C. Johnson, of South Carolina, J. B. Taylor, of Virginia.

West.—J. Going, of Ohio, H. Malcom, of Kentucky, J. Sherwood, of Illinois. Eld. Colver was added.

TRIENNIAL CONVENTION IN PHILADELPHIA, 1844.

For the purpose of sealing forever the lips of anti-slavery men in the Triennial Convention, Eld. Ide, of Philadelphia, once an out-spoken opponent of slavery, presented in a session of that body in 1844, the following preamble and resolutions :

Whereas, there exists in various sections of our country an impression that our present organization involves the fellowship of domestic slavery, or of certain associations which are designed to oppose this institution,

Resolved, That in co-operating together, as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery; but as individuals we are perfectly free both to express and to promote our own views on these subjects *elsewhere*, in a Christian manner and spirit.

The above passed unanimously. The President said he should use them to silence discussion on the slavery question.

Who can fail to see that slavery is here treated as an innocent, sinless thing? Would the Convention have treated adultery, murder, or even petty theft in a similar manner? Let us substitute the first for slavery; it is of the two vastly the lesser evil, for slavery includes this, and in addition all other villanies.

Whereas, There exists in various sections of our country an impression that our present organization involves the fellowship of adultery, or of certain associations which are designed to oppose this institution, [crime.]

Resolved, That in co-operating together as members of this Convention, we disclaim all sanction either expressed or implied, whether of adultery or anti-adultery, [purity,] but as individuals we are perfectly free both to express and promote our own views on these subjects *elsewhere*, in a Christian manner and spirit.

During the session of the body, Eld. M. D. Miller, of Vermont, wrote a letter descriptive of the proceedings, from which the following extracts are made:

[From the Vermont Observer, 1845.]

BROTHER ANGLIER—

We are assembled in the same house, where thirty years ago, thirty-two brethren assembled and formed the Baptist Triennial Convention. Only seven of those fathers are now living and rejoicing in the fruit of their labors. The number of delegates now assembled is about four hundred. * *

One thing has made a deep impression on my mind. When reading the report of the Board, when the Secretary came to the place which asserted that persecution still prevailed in the East, and some of our native brethren were in danger, the Secretary was requested to pause, while special prayer was offered for the far off oppressed; but in our business and prayer meetings not a single prayer has been offered for the oppressed of our own land, not an allusion made tending to their alleviation.

Yours truly,

M. D. MILLER.

[SECOND LETTER.]

WILMINGTON, May 28, 1845.

BROTHER ANGIER—

As you express a wish that brethren would improve the columns of the *Observer*, and express their minds as to the duty of Baptists in Vermont in their labors for the emancipation of the slave, and the spread of the Gospel throughout the world, I take the liberty to communicate some facts in regard to our late anniversaries in connection with my own views of duty.

I will here premise that the most objectionable feature in any great public proceeding is usually kept from the press, and this has been the case in the reported proceedings of our Missionary Societies. Perhaps this is generally a wise course, and though my present communication may seem to differ from that course, I wish not to decrease, but rather to increase the effort for the conversion of the world. That anti-slavery sentiments are fast gaining ground in the Baptist denomination, there cannot be a doubt; and I believe that great good will result from our late meetings. The ground on which our southern brethren support slavery, asserting *emphatically* and repeatedly that slavery is not a moral evil, was calculated to arouse every northern man who had the least feeling for human rights. I rejoice in the hope that the North will be united in the great principle of freedom. A few northern men stood side by side with the South, or rather they seemed sunk much lower in the scale of humanity than the South. We heard brethren of the North as well as of the South, assert in open conversation, that we had nothing to do with slavery, more than we had with the annexation of Texas, or who shall be the next President. Such assertions, too, from some of the officers of our benevolent societies. Abolitionists believe that slavery stands directly in the way of carrying out the object of the Home Missionary Society, which is to "spread the Gospel throughout North America." We find slavery forbidding the accomplishing of this object. It throws up a barrier in the way of the ministers of Christ, who have received the commission, "Go ye into all the world, and preach the gospel to every creature." Slavery says to every minister, "you shall not obey that commission," and yet southern Christians tell us slavery is not a sin, and we must get a new Bible before we can prove it such; and when men in whose hearts glows the Savior's love, urged on by the great commission, are remonstrating with their brethren at the South, endeavoring peaceably to remove the barrier, they are told by brethren of the same faith, professedly laboring for the same object, that we are meddling with that which is not our business. All this we could endure from the enemy of Christianity, but we are grieved to the very heart to hear it from friends and professed ministers of Christ. And then to cap the climax of insult and wrong, when debate was in successful pro-

gress upon the subject of slavery, a brother arose and made a motion that the Convention spend one hour in prayer, saying, "if brethren will only pray one hour they will not be disposed to press this subject. This was done at least twice, by apparently one of the most pious pastors in Philadelphia, and one who seemed to possess a lovely spirit, but who did as much as to say Abolitionists have not prayed, and if they will now pray, they will unite with slaveholders and let abolition alone. Well, in one or two cases such propositions were carried, and then the slaveholders and their abettors were called on to pray, and their prayers were earnest for *union, union*. "*Lord, do give us the consecrating spirit of love; may we remember that charity covereth a multitude of sins;*" but not one prayer for *truth* or *righteousness* and *LIBERTY*. And then as though enough was not done to outrage humanity in this great Convention, a minister of Christ is offered for sale. Yes, brethren of Vermont, ye who are weary of paying a salary to support the Gospel, if you had been in Philadelphia at the Baptist Triennial Convention, you could have purchased one recommended to be a good minister of Christ, one of that class, however, who, if you make them free, "cannot take care of themselves."

But you are ready to ask, How is this? Do they sell men in Philadelphia? Late reports say they kill men there—that they have, since the Convention was holden, killed fourteen men and turned two hundred families into the streets, houseless. Well, how is it about the man offered for sale? Why, when the report of the American Missions was read, [referring to Africa.] it stated that experience had shown that the Mission could not be sustained through the influence of white Missionaries, and recommended that colored men be prepared and sent out. Brother Ryland, of Virginia, arose and said he was pastor of a colored church of two thousand members, and one of the members a minister and a slave, and was anxious to go a Missionary to Africa; a good man, well qualified for the work; had partly paid for himself, and if the Convention would pay two hundred dollars they could have him free and send him to Africa. "Now," said Br. Ryland, "here is a chance for you who are so anxious for the slave, to try your liberality."

Look at it. Southern brethren say slavery is not a sin, and yet they say, here is a man whom Christ has called to preach His Gospel; he cannot go because he is a slave. And this same brother who offered for sale a member of his church, and actually brought this article of property with him to Philadelphia, that the purchaser might examine for himself, told me in private conversation that if the Abolitionists did not pay over the two hundred dollars, he should use it as an argument against them. O, my heart sickened when I applied the words of Christ, "whatsoever ye have done to one of the least of these my brethren, ye have done it unto me." How must the Savior feel to hear one of His

friends say slavery is not a sin, when it holds His ministers, as bad as to hold Himself, as slaves?

I have filled my sheet, and yet I am not through. I shall have to write again. Let no one be discouraged at this doleful picture. I trust I shall come out right in the end. The time of the poor slave's redemption, I believe, is very near.

Yours truly,

M. D. MILLER.

[THIRD LETTER.]

WILMINGTON, May 30, 1844.

BROTHER ANGIER--

One of the churches in Philadelphia is enjoying a revival. Richard Fuller, of South Carolina, occupied the pulpit of that church on the morning of the Lord's day, April 2d; he delivered a very impressive discourse to a weeping and crowded congregation, on the parable of the Prodigal Son. The sermon was highly eulogized by the pastor, and an inquiry meeting appointed. Now what must be the impression made on the public mind by such a performance? Mr. Fuller is a slaveholder—his preaching is praised by a northern minister, and enthusiastically received, and listened to with great attention. Mr. Fuller announced to the Convention that his salary of one thousand dollars was all given to the beloved people of his place, to support the Gospel among them; "he had never touched a dollar of it." He further announced his own subscription of four hundred dollars to support a Foreign Missionary for one year. Such a man attracts crowds of northern christians. By the side of this we will place another name—the philanthropist of Ohio, Dr. Brisbane. This man had no invitation to preach in Philadelphia except to a small colored church—had for his congregation perhaps seventy-five colored people, three white ministers, Alvan Stewart, Esq., of N. Y., and one white lady. The church where the slaveholder preaches is thronged—where the philanthropist preaches few are present. The man who pays \$400 for Foreign Missions, though he wring it from the sinews of his slaves, is a great man in the Convention of American Baptists; but the man who pays seventeen thousand dollars to set the captive free, who has sacrificed his all upon the altar of human rights, must be interrupted in his speech in Convention, by a Baptist of Philadelphia, and the Convention entreated not to discuss the subject of slavery. Br. Brisbane is finally compelled to take his seat, while the Philadelphian occupies the stand and holds forth in language like this, "Brethren, we pastors of Philadelphia have been looking forward to this Convention with great interest; we have called upon our churches here to pray for you, that God would protect you on your way to this place, and that you might come in a spirit of love, and be a

great blessing to the churches and people of Philadelphia. We opened our heart of hearts to receive you, and now how great is our disappointment. What must the world here looking on think of religion, while you are thus contending?" After a speech of some twenty minutes in this strain, comes a prayer from a brother of Georgia, then the hymn, "From whence does this union arise," then another prayer, then the hymn, "Blessed be the tie that binds," &c. After some remarks showing that the contention in the Convention has been only a conscientious contention for principle, the business meeting is adjourned. The last evening that we were together was truly interesting, and, I trust, profitable. [Here follows an account of visiting the Institution for the Blind.]

I might name many other incidents which occurred in our Anniversaries, &c.

Permit me to say in closing, I like the remarks of the editor very much on future action. We ought not to be hasty in dividing. I have full confidence that slavery has received a blow in our denomination, from which it will never recover. Slavery in a few years will be numbered among those things that were, and not among those that exist; and let every minister, Christian, and friend of man discharge his duty in the church, in society, at the throne of grace, and at the ballot box, and America will soon be free; and then in the language of the eloquent Welch to Fuller, "we will proclaim liberty throughout all the land."

Yours truly,

M. D. MILLER.

The above discussion awakened similar ones through all our churches, and produced the correspondence of Wayland and Fuller, and the reviews of Grosvenor and Hague. We present some extracts of the letters of the two former, prefacing them with an extract of one from Richard Fuller to Eld. E. Galusha.

[From the Recorder and Watchman.]

TO ELD. ELON GALUSHA.

BEAUFORT, S. C.

Dear Brother.—We have prayerfully examined our Bibles and are perfectly satisfied that (while slavery may be abused, and the abuse of course be sinful,) God has authorized the domestic relations here existing. Jesus Christ whose heart as you say, "was a fountain of love," and who was terribly severe against every infraction of the divine law, came into the world, and saw slavery existing yet he condemned it not. The Holy Ghost after his ascent expressly authorized slavery.

Grace be with you and with all who love the blessed Jesus.

Your Brother,

R. FULLER.

Eld. Wayland, Letter eighth, says :

Thus in our labor to propagate the religion of the Redeemer, we may surely without offense pause before we do any thing that could be construed into indifference to slavery, in the establishment of churches among the heathen. It may here be proper for me, specially in connection with the office to which I was unwillingly chosen at the late Triennial Convention, to state my own views on this subject. I do it without unkindness and without reserve. I am perfectly willing to have it understood, that whatever may be my view as expressed in my third letter of the connection between the holding of slaves, and profession of religion, in a state of society where the institution has become long established, I never could, without doing violence to my conscience, do any thing towards the establishment in a heathen land of a church into which slavery could by any means find admittance. I believe that I should sin wilfully against God, if I ever promulgated a slaveholding Christianity. I use the word without opprobrium, and merely to designate a fact. I know that this avowal is not necessary. But I prefer to make it, lest I should, under any circumstances, be accused of acting with duplicity.

REPLY OF ELD. R. FULLER.

Sixth Letter, P. S.—As it does not belong to this argument, I have said nothing of your remark, that you “never could, without doing violence to your conscience, do any thing towards the establishment in a heathen land, of a church into which slavery could by any means find admittance.” When it is considered, however, that you speak this as the President of the Convention, and that in India there are millions of slaves, your observation is of vast importance ; and the public ought to be informed by the Board at once, whether, in reference to slavery in the East, our Missionaries are required to pursue a course different from that which, you admit, was pursued in the Roman Empire, by Christ, and the apostles. Upon this point I do respectfully, but earnestly, request, that the highly and universally esteemed gentlemen constituting the Board will not allow ignorance or doubt to perplex the southern mind for one moment.

R. F.

Now for the retreat. Soon after commencing his rejoinder, Eld. Wayland thus discourseth :—

In the postscript to your last letter, you allude to the remark which I made touching the principles by which I must be guided in the propagation of the Gospel among the heathen, in so far as it was connected with this subject. Previously to the reception of your letter, I had prepared a note explanatory of my views, which from several sources, I learned were liable to be misun-

derstood. What I meant to say was simply this. I could never, with a good conscience towards God, do an act which, directly or by legitimate inference, should render me a party to the introduction of slavery in a heathen country. My mind was at the time directed to the Karens, our principal Missionary field, among whom slavery does not exist, and it was really in reference to them that the remark was made. The subsequent sentences, in which I allude to the opinions of slaveholders on this subject sufficiently indicate my meaning. If, however, I were preaching the Gospel to the heathen in a country where slavery formed a part of the social organization, I should not make abolition a condition of church membership, but should leave the principles of the Gospel faithfully inculcated to work out the extinction of slavery. Suffer me, also, to add, that I did not by any means intend to write as the President of the Convention. To have done so would have been a gross impertinence. My reason for alluding to the office was simply this. I had perceived from published correspondence, that opinions on this subject were considered by many of our brethren to affect eligibility to any office in the Convention. I felt, therefore, called upon in honor, immediately to avow what my opinions were.

The reader has examined the debate in Philadelphia, hence he can judge how far Mr. Fuller speaks of his opponents truthfully in the following description.

FIRST LETTER TO CHRISTIAN REFLECTOR.

Mr. Editor :—You say slavery is a sin. This is the abolition doctrine ; and at Philadelphia it was reiterated in every variety of phrase ; and when even moderate men, and men seemingly very kind, and calm in private, mounted the rostrum and felt the oratorical afflatus, we invariably heard, not arguments, but denunciations of this sort ; we were sure to have eternal changes rung on the moral evil of slavery, the sin of slavery, the abominable guilt of slavery,—to be told that the ineffable horrors of slavery did not admit of discussion, and to be seriously asked what article of the decalogue slavery does not violate. And because the South listened to all this, unchafed and patiently, one or two papers at the North (and I believe the Reflector among them) forgot themselves, and, when the meetings were over, indulged in peans and flourishes which showed they did not comprehend us.

He then quotes from Dr. Channing and says :

We are willing to weigh reasons, but assertion, and abuse, and blustering, will be heard in silence, because the subject is not to be treated in that style.

Now how does Eld. Wayland meet this ? he says : (First Letter,)

At our late Missionary Convention in Philadelphia, I heard many things from men who claim to be the exclusive friends of the slave, which pained me more than I can express. It seemed to me that the spirit which many of them manifested was very different from the spirit of Christ. I also cheerfully bear testimony to the general courtesy, the Christian urbanity, and the calmness under provocation, which, in a remarkable degree, characterized the conduct of the members from the South.

If Eld. Francis Wayland had proceeded to specify, we should have expected him to say something like this : "The dear Brother who offered that colored minister for sale, walked up to the stand, and in the kindest manner made a statement of the price that must be paid for him. There was much meekness in his countenance." But we forbear. "The Lord lead these men to repentance !"

CHAPTER VIII.

A SLAVEHOLDING MISSIONARY—JETER'S STATEMENT—ALABAMA RESOLUTIONS—REPLY OF THE BOSTON BOARD—VIRGINIA CIRCULAR—RESOLUTION OF GEORGIA—RESPONSE OF ALABAMA—RESOLUTIONS OF TENNESSEE—PROSPECTS OF DIVISION FROM SLAVEHOLDERS—THE REGISTER—GENERAL VIEW OF THE DENOMINATION—TAYLOR'S LETTER—CIRCULAR OF A. B. H. M. SOCIETY. .

The providences of God are expressly adapted to test the principles of men. God had emphatically inquired in several ways of the Boston Board, "Is the slave your brother ?" Thus far the Board had indignantly flung the question back in His face and said, "We will not reply." The same question was about to return to them in louder, deeper

tones. In what way the question came up, and in what manner the Free Mission brethren, despised though they were, had any agency in this work, the present chapter will show.

In the same month in which the Convention held its session in Philadelphia, an article was published in the *Free Missionary*, as follows :

SLAVEHOLDING MISSIONARIES UNDER THE BOARD OF THE TRIENNIAL CONVENTION.

Let facts come out ! The Board of the Triennial Convention employs a slaveholder as a Missionary ! Who is he ? Mr. BUSHYHEAD, a Missionary among the Cherokees. He lives in a fine dwelling, has a plantation, and several wretched human beings under his irresponsible power. If asked for proof of what we say, we can refer the reader to a ministering brother in the vicinity of Boston, and another not far from Worcester. We have learned this fact from a Missionary in the West, whom that very Board lately sent out to labor among the Indians.

This article was followed by a piece of poetry from the pen of the editor, Br. K. Arvine, headed, "*The Missionary Slaveholder.*" It is pungent and truthful, and closes thus :

"And many a heathen, who might else been saved,
Wondered, despised, and perished in his sins."

In the following August, the *Free Missionary* published the following article :

DO THE SOUTH SUSPECT IT ?

It is believed by some persons in Boston, who lend searching gaze upon the doings of the old Board, that they are going to play the same game with the South that was played with the North at Baltimore, in 1841. A pastor of one of the Baptist churches in this city, has written a letter to Eld. Pattison, the Home Secretary of the Board, making inquiries respecting Mr. Bushyhead, their slaveholding Missionary among the Cherokees—the introduction of slaveholders into the Missionary churches, &c.

The pastor, who has great influence among the Abolitionists, urges the Board to cut off Mr. Bushyhead from their support, and if the Board does not do it, he is determined to abandon them, go for a new organization, and draw all others along with him he can.

The editor of the *Reflector*, we learn, puts himself upon the same issue with the Board, and has determined to quit them, unless they will set the slaveholding Missionary aside. Now mark : Eld. Pattison, we understand, has never presented this subject

before the Board; at least they have taken no action upon it, notwithstanding the publicity of Bushyhead's character and conduct. But Eld. Pattison has written a letter to him on the subject—a *private letter*! Now, it is firmly believed by some who know more about these things than we do, that the Elder and his coadjutors intend, by their *personal* advice to persuade Mr. Bushyhead to give up his connection with the Board, without their passing any vote on the subject. Thus it is hoped they will pacify the northern Abolitionists, who are harassing them on all sides, and at the same time so manage the matter that the South can get no charge to fasten upon the Board. For if the South complain, they will say to them, as they said to the abolitionists after the doings at Baltimore, "We have done what you complain of as individuals, not as a Board." Persuading Bushyhead to withdraw was not done officially—the subject never came before the Board at all, in a formal manner!

And if abolitionists complain, they will tell them as they told the South in '41. The breach is healed—the obstacle to co-operation has been removed, what more can you ask for? True, we did not do it *as a Board*, in a formal manner, but why contend about forms? The difficulty is removed and that is enough.

Poor men! what a tangled web are they weaving! Daubing with untempered mortar, crying peace, peace, when there is no peace. The South will not be satisfied with such double dealing, and sham pretensions. The Abolitionists will not all be satisfied—some may, but a large portion of us will not be shuffled into contentment by any such maneuvering! Like the South, we say to the Board: Be frank, and honest; be either for us or against us. You cannot serve "two masters;" it is vain to try. Poor men! (we say again,) how long before you understand the truth of that assertion? how long before you will see it is vain to endeavor to keep up the marriage compact between two such eternal antagonisms as Liberty and Slavery? Our cry is for Divorce!—What God never joined together, let all men put asunder.

We see how it was that a letter came to be addressed to Bushyhead—we now point to its effect on the South. As we shall show from the speech of Mr. Jeter made in Providence, 1845, the South hearing of this letter, a thing never calculated upon by the Board, determined to require from the Board an avowal of their principles, hence the Alabama resolutions, and the reply, the agitation, and other important results.

[From the Christian Watchman, and the Baptist Memorial.]

REMARKS OF MR. JETER, IN PROVIDENCE,

APRIL, 1845.

Mr. Jeter addressed the Board. He gave a brief account of the origin of the present difficulty. The Alabama Baptists had

some special reasons besides others to address the Board as they did. It had come to the knowledge of the Alabama Board, that the Home Secretary, Eld. Pattison, had written, or *caused to be written* a letter for the express purpose of inducing the loved and useful Missionary Bushyhead to resign *because he was a slaveholder*.

[Correspondence between the Alabama Baptist State Convention and the Acting Board in Boston.]

LETTER OF THE CONVENTION TO THE BOARD.

MARION, Perry Co., Alabama, Nov., 25, 1844.

Eld. Daniel Sharp, President of the Board of Managers of the Baptist General Convention.

DEAR BROTHER:—Agreeably to the appointment of "The Baptist State Convention of Alabama," we transmit to you the following preamble and resolutions, and request you to lay them before the Board. We shall wait your reply.

Whereas, The holding of property in African negro slaves has for some years excited discussion, as a question of morals, between different portions of the Baptist denomination united in benevolent enterprise; and by a large portion of our brethren, is now imputed to the slaveholders in these Southern and South-western States, as a sin at once grievous, palpable, and disqualifying:

1. *Resolved*, By the Convention of the Baptist denomination in the State of Alabama, that when one party to a voluntary compact among Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful, or proper.

2. *Resolved*, That our duty at this crisis requires us to demand from the proper authorities in all those bodies to whose funds we have contributed, or with whom we have in any way been connected, the distinct, explicit, avowal that slaveholders are eligible, and entitled, equally with non-slaveholders, to all the privileges and immunities of their several unions; and especially to receive any agency, mission, or other appointment, which may run within the scope of their operations or duties.

3. *Resolved*, That to prevent a gradual departure from the principles of church independence, and the assumption, by Societies, Boards or Committees, of the inalienable rights of the churches, as well as to prevent the recurrence of difficulties in future, this Convention do hold, that in all those Conventions, Societies or Boards, of which we may be a constituent part, whenever the competency or fitness of an individual to receive an appointment is under discussion, if any question arises affecting his morals, or his standing in fellowship as a Christian, such question should not be disposed of to the grief of the party, without ultimate appeal to the particular church of which such individual is a mem-

ber—as being the only body on earth authorized by the Scriptures, or competent to consider and decide this class of cases.

4. *Resolved*, That the President and Secretary of this body be a committee to transmit copies of this preamble and these resolutions to those bodies for whose treasuries any of the funds, now in hand, or hereafter to be received, may be designed, and to call their attention expressly to our second resolution; that, should any responses be received, the President of this Convention shall call together the officers and directors thereof, by a notice in the Alabama Baptist, inserted at least thirty days previous to the time of meeting; that a majority of these persons, or eight in number, shall be a quorum for business: and the quorum assembled, or a majority of them, shall decide whether the said moneys, or any portion of them, shall be forwarded to the bodies for whom they were designed, or be held until the next meeting of this body, subject to be reclaimed or re-appropriated by the donors severally.

5. *Resolved*, also, That the Treasurer of this body be, and he is hereby instructed, not to pay any money intended to be applied without the limits of this State, except at the written order of the President of this Convention, with the concurrence of the Board of officers before mentioned; and this body, profoundly sensible of the vast issues dependent on the principles herein advanced, will await, in prayerful expectation, the responses of our non-slaveholding brethren.

6. *Resolved*, That the Secretary of this Convention, as far as practicable, transmit at least one copy of these minutes, when published, to the presiding officers of each Baptist State Convention or General Association in the slaveholding States.

JESSE HARTWELL,

President of the Alabama Baptist State Convention.

M. P. JEWETT, Record. Sec.

The following is the reply of the Board of the Foreign Missionary Convention, to the inquiry of the Alabama Convention, demanding an explicit answer to the question whether they would appoint slaveholders as Missionaries :

REPLY OF THE BOARD TO THE ALABAMA CONVENTION.

Boston, Dec. 17, 1844.

DEAR SIR: We have received from you a copy of a preamble and resolutions which were passed by the Baptist State Convention of Alabama. And as there is a "demand" for distinct and explicit answers from our Board to the inquiries and propositions which you have been pleased to make, we have given to them our deliberate and candid attention.

Before proceeding to answer them, allow us to express our profound regret that they were addressed to us. They were not necessary. We have never, as a Board, either done, or omitted to do, any thing which requires the explanations and avowals that your resolutions "demand." They also place us in the new and trying position of being compelled to answer hypothetical questions, and to discuss principles, or of seeming to be evasive and timid, and not daring to give you the information and satisfaction which you desire. If, therefore, in answering with entire frankness your inquiries and demands, we should express opinions which may be unsatisfactory or displeasing to you, our plea must be, that a necessity was laid upon us. We had no other alternative, without

being wanting, apparently, in that manly openness which ought to characterize the correspondence of Christian brethren.

In your first resolution, you say, "that when one party to a voluntary compact between Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful or proper." In those sentiments we entirely coincide. As a Board, we have the high consciousness that it has always been our aim to act in accordance therewith. We have never called in question your social equality as to all the privileges and benefits of the Foreign Missionary Union. Nor have we ever employed our official influence in impeaching you.

Should we ever do this "our united efforts," as you justly say, "would cease to be agreeable, useful or proper."

In your second resolution, you "demand the distinct and explicit avowal that slaveholders are eligible and entitled to all the privileges and immunities of their several unions, and especially to receive any agency, mission, or other appointment which may fall within the scope of their operations and duties."

We need not say that slaveholders, as well as non-slaveholders, are unquestionably entitled to all the privileges and immunities which the Constitution of the Baptist General Convention permits and grants to its members. We would not deprive either of any of the immunities of the mutual contract. In regard, however, to any agency, mission, or other appointment, no slaveholder or non-slaveholder, however large his subscriptions to Foreign Missions, or those of the church with which he is connected, is on that account entitled to be appointed to an agency or a mission. The appointing power, for wise and good reasons, has been confided to the "Acting Board," they holding themselves accountable to the Convention for the discreet and faithful discharge of this trust.

Should you say, "The above remarks are not sufficiently explicit, we wish distinctly to know whether the Board would or would not appoint a slaveholder as a Missionary," before directly replying, we would say, that in the thirty years in which the Board has existed, no slaveholder, to our knowledge, has applied to be a Missionary. And as we send out no domestics or servants, such an event as a Missionary taking slaves with him, were it morally right, could not, in accordance with all our past arrangements or present plans possibly occur. If, however, any one should offer himself as a Missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain; we can never be a party to any arrangement which would imply approbation of slavery.

In your third resolution you say, "that whenever the competency or fitness of an individual to receive an appointment is under discussion, if any question arises affecting his morals, or his standing in fellowship as a Christian, such question should not be disposed of to the grief of the party, without ultimate appeal to the particular church of which such an individual is a member, as being the only body on earth authorized by the Scriptures, or competent to consider and decide this class of cases."

In regard to our Board, there is no point on which we are more unanimously agreed than that of the independence of churches. We disclaim all and every pretension to interfere with the discipline of any church. We disfellowship no one. Nevertheless, were a person to of-

for himself as a candidate for Missionary service, although commended by his church as in good standing, we should feel it our duty to open our eyes on any facts to the disadvantage of his moral and religious character, which might come under our observation. And while we should not feel that it was our province to excommunicate or discipline a candidate of doubtful character, yet we should be unworthy of our trust, if we did not, although he were a member of a church, reject his application. It is for the Board to determine on the prudential, moral, religious and theological fitness of each one who offers himself as a Missionary. It is for the church of which such an one is a member, to decide whether he be a fit person to belong to their body.

The other resolutions which were passed in your recent Convention, regard more your own action than ours. They therefore call for no remarks from us. We should have been gratified in the present impoverished and embarrassed state of our treasury, if the brethren in Alabama confiding in the integrity and discretion of the "Acting Board," could unhesitatingly have transmitted to us the funds. We have sent out Missionaries, and enlarged our operations, in the expectation that, so long as we acted in conformity with the rules and spirit under which we were appointed, we should be sustained both by the East and the West, the North and the South. If in this just expectation we are to be disappointed, we shall experience unutterable regret.

We have with all frankness, but with entire kindness and respect, defined our position. If our brethren in Alabama, with this exposition of our principles and feelings, can co-operate with us, we shall be happy to receive their aid. If they can not, painful to us as will be their withdrawal, yet we shall submit to it as neither sought nor caused by us.

There are sentiments avowed in this communication, which, although held temperately and kindly, and with all due esteem and Christian regard for the brethren addressed, are nevertheless dearer to us than any pecuniary aid whatever.

We remain yours truly,

In behalf of the Board.

DANIEL SHARP, Pres't.

BARON STOW, Rec. Sec.

REV. J. HARTWELL, Pres. Ala. Bap. State Con.

Upon this reply we have but few comments to make. It is clear that the Board had no unwillingness to continue in connection with their slaveholding brethren as aforetime. "As we have ever treated you, so we are willing to treat you now," is the language of the "circular."

Observe—

1. Their profound regret that they were addressed.
2. Their avowal that they had never done, or omitted to do, any thing which required the explanations and avowals demanded by these resolutions.
3. The distinct avowal that they had "never called in question your (the slaveholder's) social equality, as to all the privileges and benefits of the Foreign Missionary Union."

"Nor," say the Board, "have we ever employed our official influence in impeaching you."

4. They place slaveholders and non-slaveholders on grounds of perfect moral equality."

The *date* of the circular (Dec. 17,) is worthy of some attention. The Alabama resolutions are dated "Nov. 25." The time intervening was twenty-two days—deduct four days for the letter to reach the Board, and two Lord's days, and sixteen days are allowed to the Board to deliberate. During these sixteen days, according to Eld. Sears, "there were inaccurate and unauthorized reports of progress; and members of the Board were referred to in the public prints and represented as hindering the action of the majority." Now it is a little singular that with all this attention from the public and the press, the Board should have concealed the fact of its decision even from its semi-official organ, "The Christian Reflector" for at least sixty-five days after it was made. We present the proof:

The Editor of the Reflector under date of Feb. 20, 1845, published an article signed "A Pastor"—the following is an extract:

"I beg you explicitly to inform your readers whether the Acting Board are willing to inform the churches that *under no circumstances can they employ a slaveholder.*"

The Editor (same date,) replies as follows:

"We cannot answer the inquiry, as the Board has not yet announced any decision on the subject—we *presume has not made any.* Yet we know that the Alabama resolutions (which were copied into this paper Jan. 9,) have been before the Board for several weeks, and we doubt not have been under consideration."*

The effect produced upon the slaveholders by this circular, next claims attention; as the Virginia circular evinces very clearly the feeling which extensively prevailed, it may appropriately be presented first.

To the Baptist Churches of Virginia:

Dear Brethren:—Accompanying this communication you will find a letter addressed by the Board of the Baptist Triennial Convention to the Rev. Jesse Hartwell, President of the Alabama State Convention, in reply to a preamble and resolutions recently adopted by this body. Of the expediency of pressing the Board to an expression of their views on the subject of slavery, under the exciting and embarrassing circumstances under which they were placed, we forbear to express an opinion. For ourselves, feeling an ardent desire for the conversion of the heathen, and

* Eld. Sharp's speech which we have seen since the above was in type (Bap. Reg. June 28, 1846) seems to make February the month when the Board adopted the letter.

sincerely deprecating disunion in the denomination, we were willing to co-operate with the Board, until, in the regular course of action, some decision should be made adverse to our rights. Confiding fully in their wisdom, moderation, and integrity, we did not believe that such a decision would be made. These so far as we are informed, are the views entertained by the brethren whom we represent. But the letter of the Board has dissipated all misconception of this subject. From it we learn that no slaveholder, under any circumstances, would be appointed by the Board as a Missionary, or even as an agent, (this is plainly implied,) to collect funds from slaveholding churches. Concerning this unexpected resolution of the Board, we wish to speak with candor and courtesy, but we must also speak with frankness and firmness. It is an outrage on our rights. This will clearly appear from the following considerations:

1. The decision of the Board is *unconstitutional*. The Triennial Convention was formed, and, from its organization, it has been sustained by slaveholders and non-slaveholders. They have met and acted in the Convention itself, and in its Board, on terms of perfect social and religious equality. No man, who is at all acquainted with the history of the Convention, can entertain any doubt that the southern Baptists would have indignantly refused to co-operate with it on any terms implying their inferiority. But the uniform action of the Convention has placed the matter beyond civil. Slaveholders have presided over this body—have been appointed as Vice Presidents, and as members of the Board—a slaveholder was elected as a delegate to represent the Convention at the meeting of the English Baptist Union—and in general, slaveholders have been held by the Convention itself as eligible to the highest offices and trusts within its gift. And are we now to be told by the Board, that if “any one should offer himself as a Missionary having slaves, and should insist on holding them as his property, we could not appoint him?”

“The appointing power for wise and good reasons,” we are told, “has been confided to the Acting Board.” Very true. But what is the Acting Board? An agent of the Convention. It was organized to carry out the views and plans of the Convention. It derives its whole power from the Convention, consisting partly of slaveholders and partly of non-slaveholders, a Convention distinctly recognizing the eligibility of slaveholders to the highest offices of trust. If a member of the Board should conscientiously decline retaining such power, we should respect his scruples, though we deem them erroneous. But for the “Acting Board,” in violation of the Constitution and the spirit of the Missionary compact, and disregarding the precedents set by the Convention for their guidance, to employ their power according to their private views and scruples, is in our view a flagrant breach of trust—a breach not the less to be deplored or censured because they hold themselves accountable to the Convention for the discreet and faithful discharge of this trust.

2. The decision of the Board is a manifest violation of the *compromise resolution* adopted at the last meeting of the Convention. This is the resolution:

“*Resolved*, That, in co-operating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery; but, as individuals, we are perfectly free, both to express and to promote, elsewhere, our own views on these subjects in a Christian manner and spirit.”

The circumstances under which this resolution was adopted are well known. The Abolitionists were clamorous for a dismemberment of the

body. The good, moderate, and discreet men, of the North and South, deprecating division, and desirous to avoid embarrassing the action of the Convention by the introduction of irrelevant subjects, in the spirit of fraternal kindness and compromise, adopted, with great unanimity, this resolution. It was designed to relieve the tender consciences of certain brethren who were apprehensive that by co-operating with the Convention they were sanctioning slavery. It was resolved that the co-operation did not sanction either slavery or anti-slavery; and that the members of the Convention were at liberty to promote their views on these subjects "*elsewhere*"—plainly implying that they had no such liberty in the Convention. During the recess of the Convention it is represented by the "Acting Board," and this agent has no authority to pass beyond the instructions of the appointing body, either expressed or implied. And now how stands the case? The Convention, the largest ever held, forbore to sanction "anti-slavery"—but so does not its Board, or agent. This body makes a marked difference between slavery and anti-slavery—slaveholders and non-slaveholders. The members of the Convention bound themselves, by obvious implication, to abstain from "their own views on these subjects" in the Convention; the members of the "Acting Board," as representatives of the Convention, employ the whole weight of their official influence and authority to promote their "own views on these subjects." The Convention resolved that the views entertained of slavery or of anti-slavery should be no bar to harmonious effort; and the Board has reversed the judgment.

3. The decision of the Board is *inconsistent with admissions* made in the letter under consideration.

The Alabama Convention say, "when one party to a voluntary compact between Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union, united efforts between such parties, even in the sacred cause of Christian benevolence cease to be agreeable, useful, or proper." "In these sentiments," say the Board, "we entirely coincide. We have never called in question your social equality as to all the privileges and benefits of the Foreign Missionary Union." What are these privileges and benefits? Is not eligibility to offices of trust included among them? Suppose the Board were situated in Richmond, instead of Boston, and choosing to promote their "own views," they should decide that no man not admitting that the Scriptures countenance slavery should be appointed as a Missionary. Would this be acting on the principle that our northern brethren, who do not admit this proposition, are entitled to all the benefits and privileges of the Missionary Union? They would not think so. The Board have strange ideas of equality. They approve equally of burdens, and monopoly of privileges. Transmit us your funds, they say, and we will see to it that no one holding slaves shall be appointed a Missionary.

4. The decision of the Board is *unjust* to the southern supporters of the Convention.

From the organization of the Convention to the present time, the Baptists of the South have contributed cheerfully, and in some cases liberally, to its treasury. But, can any man believe they would have made these contributions, had they known or even suspected, that the Board would have refused to appoint a slaveholder, under any circumstances, as a Missionary or agent? Of our views and purposes in relation to this matter, there has been no concealment. For thirty years, the Board

have received no application to appoint a slaveholder as a Missionary; but we are left to infer that had such application been made, it would at any time have been rejected. If this be so, the southern Baptists have been contributing under a delusion which a small measure of candor and fairness would have dispelled.

5. The decision of the Board, supposing it not intended to produce division, is as *unwise* as it is unjust.

A slaveholder would not be likely to apply for an appointment as a Missionary to the East—and certainly he would not think of carrying slaves with him on such a mission. But suppose a slaveholder should desire an appointment as a Missionary among the Indians,—he might be eminently qualified for the office; intelligent, pious, humane to his slaves, held in high estimation by his brethren; such a minister, in a word, as has heretofore been cheerfully admitted into northern pulpits; his slaves might earnestly desire to accompany him, and there might be no law to prevent it, and no prejudice against slavery in the proposed field of his labor to diminish his usefulness; and yet, under the decision of the Board, he would be ineligible to the appointment.

The Board do not affirm, but it may be fairly inferred from their reasoning, that they could not appoint an agent, who holds slaves, to collect money from slaveholding churches. If the appointment of a slaveholding Missionary implies a sanction of slavery, then the appointment of a slaveholding agent equally implies it.

This is high ground. If the object of the Board was to sever their connection with the southern Baptists, they acted with good policy in occupying it; but if this was not their design, their course, to say the least, was unwise.

In view, brethren, of these considerations, we feel that we have been injured by the decision of the Board. For their conscientious opinions on the subject of slavery, we censure them not. If they are unwilling to co-operate with slaveholding Christians in the Missionary enterprise, we have no right to complain. We have cherished a sincere sympathy with them in their delicate and embarrassing situation. We have vindicated their conduct and their motives. We have cherished no unfavorable suspicion against them. But we are disappointed and pained at their decision—a decision which tramples alike on the Constitution, and the rights of southern members.

And now, brethren, in this exigency what shall we do? To remain united with the Board is impossible. Self-respect forbids it. All hope that the Board will revoke their decision is vain. They have acted, so we learn from the Christian Reflector, deliberately and unanimously. They have examined the ground, and taken their position.

The Convention will not meet for two years, and even from that, redress cannot be expected. To abandon the Foreign Missionary enterprise, we cannot. It has a strong hold on our affections. Far from diminishing, let us augment our contributions to the object; and let us increase the fervency of our prayers for the conversion of the world.

Towards our northern brethren, let us cultivate feelings of kindness. We shall be in great danger of indulging an anchristian spirit of hostility against them: and this spirit we should repress with diligence, remembering who hath said, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

In view of the considerations above presented, the Board of the Virginia Foreign Mission Society have adopted the following resolutions:

1. *Resolved*, That this Board have seen with sincere pain the decision of the Board of the Baptist Triennial Convention, contained in a recent letter addressed to Rev. Jesse Hartwell, of Alabama, and that we deem the decision unconstitutional, and in violation of the rights of the southern members of the Convention; and that all farther connection with the Board, on the part of such members is inexpedient and improper.

2. *Resolved*, That the treasurer of this Board be required to deposit in one of the Savings Banks of the city, any funds which may be in his hands, or may come into them, to be disposed of as the Society, at its annual meeting, may direct.

3. *Resolved*, That this Board are of opinion, that in the present exigency, it is important that those brethren who are aggrieved by the recent decision of the Board in Boston, should hold a Convention, to confer on the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination in the South.

4. *Resolved*, That in the judgment of this Board, Augusta, Ga., is a suitable place for holding such a Convention; and that Thursday before the second Lord's day in May next is a suitable time.

5. *Resolved*, That while we are willing to meet our southern brethren in Augusta, or any other place which may be selected, we should heartily welcome them in the city of Richmond—and should it be deemed proper to hold it in this city, the Thursday before the fourth Lord's day in June next will be a suitable time.

On motion,

Resolved, That the churches and Associations of the State be recommended to appoint delegates to the proposed Convention.

Resolved, That the proceedings of this meeting be published under the direction of brethren Taylor, Jeter, Walker, and Smith.

J. B. TAYLOR, Pres't. Board.

C. WALTHALL, Sec.

RESOLUTION PASSED BY THE EX. COM. OF THE GEORGIA BAPTIST CONVENTION.

Resolved, That we fully approve the sentiments and resolutions of our Virginia brethren, and concur with them in the opinion, "that those brethren who are aggrieved by the recent decision of the Board in Boston, should hold a Convention to confer on the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination."

The Alabama Board, on receiving the reply of the Boston Board, passed also a resolution.

ALABAMA BOARD.

At a meeting of the Board of the Alabama Baptist Convention, the following resolution was adopted:

Resolved, That with much reluctance and grief we are compelled to consider the communication received from the "Acting Board" of the Baptist General Convention to be a full and candid avowal, that they "are not willing to acknowledge our entire social equality, as to all the privileges and benefits of the union;" and, therefore, in the opinion of both parties, "our united efforts cease to be agreeable, useful or proper."

TENNESSEE BAPTIST FOREIGN MISSION SOCIETY.

At a meeting of the Board of the Tennessee Baptist Foreign Mission Society, held in Nashville, April 2d, 1845, the answer of the Acting For-

eign Mission Board in Boston, to the late questions of the Alabama State Convention, having been read, the following preamble and resolutions were, after mature deliberation, unanimously passed :

Whereas, The dissemination of the word of God in all lands, and the conversion to Him of the heathen world, is an object dear to our hearts ; and whereas, the more effectually to prosecute this object, by the church collectively, the Baptist Triennial Convention was organized, the duties of which, during its recess, are performed by an Acting Board at present and for some time past located in Boston : and whereas, that Board was virtually and substantially instructed as to their course in relation to the question of abolitionism, by a resolution passed at the last session of the Convention, repudiating all connection with both slavery and anti-slavery, in all official proceedings : therefore,

1. *Resolved*, That we sincerely regret that any portion of our brethren should have suspected the integrity of the Acting Board, and thought it necessary publicly to interrogate them, and require them explicitly to say whether they would obey the instructions of the Convention, or carry out its views in the premises.

2. *Resolved*, That, as the Acting Board of Foreign Missions is but the agent of the Triennial Convention, and bound to obey its instructions, we exceedingly regret that in assuming the position indicated by their answer to the questions of the Alabama State Convention, they have, by avowing their determination, in appointing Missionaries, to have regard to the question of slavery, violated the trust reposed in them, and thus rendered themselves justly *obnoxious to the censure of the whole church*.

3. *Resolved*, That we repudiate all idea of a dissolution of our Foreign Mission Union, and respectfully advise our brethren who may compose the contemplated Southern Convention, not to entertain a proposition looking to such a result, but to refer the whole matter to the adjustment of the Triennial Convention at its next regular meeting.

4. *Resolved*, That the present state of our Foreign Missions, the great want of funds for their support, and the perishing condition of the millions of heathendom, loudly demand increased efforts on the part of Christians, to sustain the work ; and that we will still, for the present, relying upon their integrity and disposition to act in accordance with our instructions, continue to transmit our funds to the existing Board.

5. *Resolved*, That in our opinion, the Convention will not sustain the position taken by the present Acting Board regarding slavery.

6. *Resolved*, That copies of these resolutions be transmitted to the Board of the Triennial Convention, soon to convene in annual session at Providence, R. I., and to the Convention proposed to be held in the South, with the request that they be read, as expressive of our opinions and designs, regarding the subject in question.

J. H. MARSHALL, Pres't.

C. K. WINSTON, Rec. Sec'y.

The following from the Baptist Register evinces the state of feeling through other parts of the South, and some portions of the North :

[From the New York Baptist Register, April 6. 1845.]

THE DIVISION BETWEEN THE NORTH AND SOUTH.

The reply of the Baptist Foreign Mission Board to the resolutions of the Alabama Convention, demanding "the distinct and explicit avowal

that slaveholders are eligible and entitled to all the privileges and immunities of their several unions, and especially to receive an agency, mission or other appointment, which may fall within the scope of their operations and duties," has produced remarks from two of the leading papers at the South, one in Virginia, and the other in Georgia, which look to us as though a division was unavoidable. We published week before last a very full extract from the proceedings of the Virginia brethren, which leaves little doubt as to their decision; and the following extract which we copy from the last Christian Index, the Baptist paper published in Georgia, exhibits a spirit in perfect consonance with that of Virginia:

"We omit several articles, prepared for this number, to make room for the circular of the Board of the Virginia Foreign Missionary Society, which came to hand after our notice of the next meeting of our Convention was written, and, indeed, after our outside form had been sent to press.

"Our Virginia brethren have responded to the northern Board, promptly, decidedly, and discreetly. Their circular will throw our northern brethren all aback, and leave them filled with astonishment. We have reason to know that some of them calculated with great confidence that Virginia would remain passive—submissive to the supreme decision of the northern Board.

"It will be seen that our Virginia brethren propose a meeting to be held in Augusta, on Thursday before the second Lord's day in May—the week before the meeting of our State Convention. We are gratified that they suggest a meeting within the bounds of our State, and are confident that our Georgia brethren will heartily agree to meet there, or at any point which may be deemed most convenient for a majority of those who will be likely to attend such a meeting, and we anticipate a large assembly, let the meeting be held wherever it may; at the same time, we cannot but feel some regret that they had not proposed to meet at Forsythe, either on the Wednesday before or Wednesday after the third Lord's day in May. Our Convention and the American Indian Association are to meet there, on the Friday before the Lord's day. A delegation of our Florida brethren are also appointed to meet us, and we know that many of our Alabama brethren have contemplated meeting with us on that occasion, in accordance with an invitation extended by the Executive Committee of our State Convention, [in the Index of Feb. 14.] to southern brethren generally, to meet us there and confer on subjects connected with our relations with the North. In consequence of these arrangements, a larger delegation could probably be convened there than can be in Augusta. Our brethren from North Carolina and Virginia would find conveyance by steamboats from Charleston to Savannah, and by railroad thence to Forsythe. We have no doubt the Central Railroad would extend to the delegates, on an application from our Executive Committee, the privilege of a free passage on their road, as they extended this privilege to the delegates to the Methodist Conference, a year or two since.

"We however repeat, if it be deemed more expedient, all things considered, to meet in Augusta, and if our Augusta brethren concur in this invitation, as we doubt not they will most cheerfully, we are persuaded that our Georgia brethren, and many brethren from the south-west, will repair to that city at the time appointed, and give our Virginia and Carolina brethren a most cordial welcome. They will find no division in

our ranks on this subject in Georgia, Florida, Alabama or Mississippi. If our Virginia brethren prefer Augusta to Forsythie, as a place of meeting, we hope, if objections are made from no other quarter, they will immediately make the appointment a positive one."

From the opinion expressed by the editor, who is well acquainted with the feelings of the South, Florida, Alabama and Mississippi, will be in unison with Georgia and Virginia. In South Carolina we should hardly anticipate much of a division, and the only section from which any great dissent is to be expected, would seem to be in that where the Biblical Recorder circulates, edited by Br. Meredith. This embraces North Carolina, and some parts of South Carolina. Br. M., though a strong defender of the right of Christians to hold slaves, sees nothing in the reply of the Board that is likely to be considered insurmountable by the South, but expresses his "confident opinion that the Board intend to do right; and if let alone *will* do right; and accordingly will merit and receive the undivided confidence of the South;" and he "looks for better times than he has seen for years."

"So far as we can see, there is nothing advanced which is likely to be considered objectionable by the South, except the article, perhaps, which states that a person would not receive appointment as a Missionary, 'who should *insist* on retaining slaves as his property.' And even this we consider entirely neutralized by those articles which declare that 'slaveholders, as well as non-slaveholders, are unquestionably entitled to *all* the privileges and immunities which the Constitution of the General Convention permits and grants to its members'—and farther, that 'they, as a Board, do not call in question the social equality of the slaveholder, as to all the privileges of the Foreign Missionary Union.' By this we understand them to mean, of course, that a slaveholding brother may be as good a man as themselves—is equally eligible to any office of trust with themselves—and that, if appointed to preach for the Convention or the Board, will be heard with as much attention, and afterwards applauded with as good a grace, as though he were an Abolitionist of the first water. What more need the South wish to know than this? What if the Board *do say* that they cannot send out a slaveholder with his gang of slaves at his heels and that they cannot become a *party* to any arrangement which will *imply* their approbation of slavery? If they receive the slaveholder to perfect social equality with themselves, we see not why they should be called on to say or do more; and especially as they hereby give as direct *sanction* to slavery as they could do by employing a score of slaveholders as Missionaries.

"Although we agree entirely with the Board, that the Alabama resolutions were uncalled for, and the Board might as well have been employed in better business than in answering them, still we think there is a moroseness, and affectation of independence about their reply, which scarcely consists with kind feelings of Christian courtesy. We should think, on the whole, that the Board would be quite as well employed by going on with their appropriate duties as a Board, and leaving the issuing of manifestoes about what they *would or would not do*, to some one else better acquainted with such operations. It is our confident opinion, however, that the Board intend to do right, and if let alone *will* do right; and accordingly will merit and secure the undivided confidence of the South. We rejoice to say that we look for better times than we have seen for years. May the Lord speed the day."

The above having been written and published in the Recorder before

the Virginia and Georgia articles appeared, shows Br. Meredith to have labored under a mistake, and though his influence is great in the South, we cannot perceive how it can avail much when the feeling is manifestly so generally and strong for the termination of the union. The question of a division is a very grave one, and about which there is a great diversity of opinion even at the North. We have felt great anxiety in regard to it—and with much reflection with trembling approach it—and though we say let the division come, let the line be drawn, we do not say it without emotion. Nevertheless, if the same dissensions and heart-burnings as have marked the conduct of brethren North and South, for some years past, are to be continued, what is the benefit of union? A separation would seem to be far more desirable. There is nothing satisfactory in such a state of things. Union is barely nominal; both would be much happier, and act with less embarrassment distinctly and apart, and with happier results than in such a state of strife and excitement. What encouragement there is to expect an abatement of these feelings we are not able to perceive.

The hostility of the North to the system of slavery at the South cannot be extinguished or modified. The whole nation is agitated by it from Maine to Florida, and until the evil is removed the excitement must continue. Comparatively few, to be sure, are engaged in organized action against it, and a great diversity of opinion prevails as to the wisest course to be adopted against it, and the opposition of parties friendly to emancipation is exceedingly strong; yet with very few exceptions, take the entire North, and they are in heart and soul opposed to slavery; and it would be strange if they were not. They are opposed to it as anti-republican; they are opposed to it as a libel on our Declaration of Independence; and as more or less connected with the degradation and oppression of those in bondage; and as disastrous in every respect both to the free and the bond. Human beings, they think, cannot be trusted with the absolute control of their fellows—the imperfections and infirmities of the best they believe to be such that they cannot be invested with such fearful power. The history of all monarchical governments is an illustration of this fact; and rare indeed is that prince to be found who is not charged with oppression. The solemn admonition given by the Savior to his apostles, not to “lord it over God’s heritage,” shows incontestably that even the best of men, possessing authority, are in great danger of abusing it. The abuse of it then by the generality of the human family, uncontrolled by the fear of God, would be positively certain.

This may be said to be a consideration of the subject in a political aspect, with which churches as such have nothing to do—still, the members of churches participating in these views and feelings, and holding the system as charged with oppression, smothering the nearest and dearest ties with little feeling or consideration—depriving fellow-disciples of the privileges of God’s Word, and making merchandise of them, it is impossible to prevent their agitation of the subject, and in many cases expressing their views in regard to it. Churches and Associations have done so extensively. This being so, where is there any hope of a harmonious action together?

Patience and forbearance will be plead for no doubt by many who have long enjoyed precious Christian intercourse on both sides of the line. But many again, have in their estimation, passed this point. What, then, but an increased division at the North can be looked for by further efforts to perpetuate the union? A serious rupture in the North

is seemingly inevitable, if it be longer insisted on, and compromises and accommodations are arranged to effect it. Compromises have been made, but what stability is to be expected from them in circumstances of such strong and interminable excitement? Would it not be seemingly far better that if there be a division, it take place between the North and the South? Few of us, seriously considering the matter, even with strong sympathy for the South, can come to any other decision. For ourselves we deplore the necessity of the division; but when things reach such a crisis as they appear to have done, deplore it as we may, there is no prospect of peace or comfort in the continuance, and weakness rather than wisdom would yield to efforts to effect it.

Is there any prospect of making our annual meetings any other than places of excitement and debate, if the union should be longer maintained? We certainly cannot see a gleam of hope, nor do we believe any one else can. If so, why is it not best that our southern brethren take their position on one side of the line, and we take ours on the other, and engage in the various departments of benevolent effort with renewed zeal and increased liberality? If this should be done, why may we not expect that both the North and the South, will do much more than they have ever done before? Both the North and the South, beyond question, are either of them able to do far more than they have done, and perhaps this division may give the necessary impulse to this desirable enlargement of benevolent action.

But if the subject of slavery were entirely out of the way, we are strongly inclined to the opinion that such division would be desirable on account of the immense extent of our country. The distance for delegates to travel is exceedingly burdensome and expensive; and the Executive Boards being located far to the North, leaves the South almost without a sense of responsibility, and tends to keep them in a state of comparative indifference and inaction. Whereas, if they possessed a separate and distinct organization of the great interests within their own precincts, it would break up their leaning so much on the North as they have done, call out their resources and energies, make them better acquainted with their own ability, and train them to independence and efficiency.

We design nothing unkind towards our southern brethren in these remarks; but we have thought their organizations did not possess the efficiency of those at the North—that they might be willing to give their money, but they were very willing also that the North should take the labor and responsibility of management—and an inettiness has been indulged to their injury—which it is high time was corrected. If this division should result in this correction alone, the benefit would greatly compensate for the unpleasantness of the separation. At any rate we say, dear brethren, in our opinion, it is time the line was drawn. One word more.

The South have now several Missionaries in the field, to wit: Br. Shuck in China, Br. Davenport in Siam, and two or three others—and as according to the Index, Br. Davenport and wife are slaveholders, and Br. Shuck will be on the death of a relative, these probably will be disposed to receive the patronage of the South, and they can be taken in charge by the new organization immediately, and the Board at the North be relieved of their support. They have funds on hand which may be appropriated so soon as the new body is organized. Now let the division be made without delay and with all kindness and gentleness of spirit, and let each engage with renewed energy and zeal in the great and glorious enterprise.

THE DIVISION BETWEEN THE NORTH AND SOUTH.

This subject appears to have elicited remarks from various Baptist papers at the North and the South. The following extracts will show the views and feelings of several :

The Ohio Cross and Journal says, "As to the results of this measure," (that is the proposed separation by the Virginia brethren,) "we think this will tend in the end to the furtherance of Missions. Many at the North have withheld their contributions from a professed fear of the pro-slavery sympathies of the Board. They can have this excuse no longer, and we shall now have an opportunity to decide whether their past action has been caused by conscience or covetousness. Many at the South have been restrained, they say, by the abolition tendencies of the Board. They will now soon have a Board of their own, free from all suspicions, and we can now judge of the sincerity of their professions. The causes of strife are removed. Many at the North and South will reject this movement, but they have been fearing it for years. It has come and passed almost before we knew it. The agony is over, without years of dread and strife. Let the only strife between northern and southern Baptists hereafter be that of provoking each other to greater zeal in good works."

The last Christian Secretary, in an editorial on the same subject, headed "The Crisis," after remarking on articles in the Virginia Herald, Biblical Recorder and Alabama Baptist, says, "We have reached the crisis, but have not passed it. At the North there appears to be little difference in the opinions of those who have expressed them, with the exception of our respected Br. Crowell, of the Christian Watchman. He takes a different view of the case in some respects from any other paper in the denomination. In the first place he thinks the decision itself is premature, and gave his reasons for it at length, when the document first appeared. There were some very good reasons advanced by him why that decision should have been deferred until the meeting of the next Triennial Convention. But we know of no particular benefit that would have occurred to any one by delaying the answer. It was a question to which an answer was *demanded*; and as long as that answer was withheld, it would have produced dissatisfaction both at the North and the South, very much to the detriment of our Missionary Board. If a separation of our present organization must take place, we know not why it may not as well take place now as two years hence; for it seems to be admitted that the final answer to the question of the Alabama Convention could not have been delayed beyond the next Triennial Convention. For ourselves, we are perfectly satisfied with the honest, open-hearted answer of the Board; for there can be no complaint now on the part of the North or South, that there is double dealing practiced by them. They have been between two fires long enough; and it is time that they were relieved from the unpleasant situation in which the discussion of the anti-slavery question has placed them."

In regard to the charge made by the Virginia brethren, that the decision of the acting Board is *unconstitutional*, the Secretary, after some remarks on the article of the Watchman which says, "We do not admit this charge in the fullest extent, and yet we know not how to disprove it entirely. For in the first place the constitutional duties of the Board and of the acting Board, are, we believe, all *practical duties*," concludes thus: "But we shall not attempt a justification of the Board, whether

they have been guilty of violating the Constitution or not; such men as Daniel Sharp, Baron Stow, R. E. Pattison, Solomon Peck, and others, are abundantly able to vindicate themselves whenever they may be called upon to do so. The decision has been made, and we must abide the result. If the South withdraws from us, so be it; if not, so be it. God will take care of his own cause."

The Vermont Observer, in an article on the reply of the Board, says, "We have seen but a single exception to the general applause of the North to the late reply of the A. B. B. of Foreign Missions to the resolutions of the Alabama Convention." In the opinion of the Observer, however, "Its tendency will be to harmonize the whole North in Missionary efforts. The South we suppose will take umbrage; but if they are determined that the Board shall avow their willingness to appoint slaveholders, we think the cause of Missions will suffer less if the southern brethren are allowed to have the whole responsibility by making their own appointment." Another short editorial in the Observer speaks thus: "The decision of the Board upon the Alabama resolutions, declaring a determination not to appoint slaveholders as Missionaries, has called out southern responses, of which the following from the Richmond Herald is a specimen. We take the closing part of a long address of the Board of the Virginia Missionary Society. Let it be remembered that the South demanded a decision from the Board. That decision has been honestly given, and if a division takes place, the South alone are responsible."

Zion's Advocate, published at Portland, Maine, has in the last number the following article, under the caption, "The South and the North." "The Georgia Christian Index of March 14th, contains the circular of the Foreign Mission Board. The editor says,—'While we dissent from the views of the Board, we commend their Christian candor. In this number we have not space for comments.' A correspondent of the Index paper says, 'We have looked to the so called moderate men of the North to protect us, but we looked in vain. There is a point beyond which to yield to outrage is irreligious, and that point we have overreached. Are our northern brethren asleep? or do they prefer the fellowship of these disturbers of the peace; to that of all the South? They can no longer enjoy both!'"

"It seems to us," says the Advocate, "that it would not be right to make the friendship of any portion of the human family either North or South, the ultimate motive of the matter. There is here a right and wrong, and that must be paramount to the friendship of any men or body of men on earth. The editor of this paper has usually been classed among the 'so called moderate men of the North,' and as one of their number, he may perhaps be permitted to say, the motive of their moderation has not been the favor of any party, North or South, but a permanent conviction that *Christian moderation* is a Christian duty. And we hope never to be moved from such a spirit. If our brethren at the South have supposed that we have ever been otherwise than heartily opposed to the system of slavery, we have no wish that they should be any longer under a mistake on this point—and if they suppose that we are now ready to take any other than a Christian method to remove it, we should be equally desirous that they may be undeceived."

From the same paper we copy another short article. Week before last we copied the greater part of the circular of our brethren in Virginia. The Kentucky Banner and Pioneer, under the head "Foreign

Mission Board and the South," has an article of some length, from which we copy the following :

"This answer of the Board is said to have been drawn up by Dr. Sharp, and unanimously concurred in, at a full meeting of the Acting Board. It will be seen, that the Board in their reply have nullified the resolution of the Convention, have departed from the construction of neutrality, which they had hitherto given to the Constitution, and have identified themselves with the Abolitionists of the North, against the South and the general union of the denomination. Nothing therefore seems to be left for the South but either to submit quietly to the *dictum* of the Boston Board, and without sharing at all in the management of the concerns of the Society, to pay over their money to foreign agents for the support of Missionaries whom they have no hand in electing; or, to organize a southern Society for Missionary purposes, *unless the seat of the Board can be removed from Boston, the hot-bed of fanaticism, to some more central position, and one more congenial to the union and harmony of the Baptists in America.*

"The American and Foreign Bible Society may be regarded now as the only ligament which holds the churches of the North and South in union, and we trust that this bond will not be infected." * * *

"Our only hope of preserving the union of the denomination is, that the Bible Society preserve its integrity, and that the other Boards be located where the different interests of the denomination can be fairly represented, and extremes avoided. Let the Foreign Board be located in the city of Washington, in Baltimore, or Richmond, and all the turmoil will subside, and the harmony of the churches be effectually restored.

"Let not the churches despair of preserving the union. The Mission belongs to them and not to the Boston Board; *and that Board has neither the right nor the power to dictate to the churches the terms and conditions upon which the Mission is to be conducted, or the union of the denomination preserved.* Let the churches assume their right and appoint such agents, at such a location as in their estimation shall be most favorable to secure the interests of the Mission and the peace and harmony of the denomination

"We hope our brethren in the South will pause and look to God for wisdom before they take a step in this matter, which cannot be retracted. And if after making due efforts to secure a Board that will represent the entire denomination, they fail of success and are compelled to adopt separate action, let it appear that they, at least, are faultless in this matter; and that others have incurred the fearful responsibility of creating divisions among brethren."

A pretty fair view of the state of feeling on the subject of a division both at the North and South, we think may be gathered from the extracts presented in our preceding number, in connection with those in this.

From a calm consideration of the whole matter, is not a division unavoidable? Is there any use in attempting further compromises and resolutions to avert it? If they should be attempted and passed, is there any hope of their permanency? And is not the continuance of union under such circumstances rather calculated to impede efficiency in benevolent action, both at the North and South? As to a removal of the Board from Boston over the boundary of the slaveholding States—as proposed by the Banner—the proposition is perfectly visionary—it never will be conceded. When the Board had its location some years ago in a more southern section, its management was not satisfactory, and not

until its removal to Boston were its operations efficiently carried on. The removal would not silence the clashing of sentiments on the institution of slavery, and of course would secure no greater harmony.

Some have supposed that there would not be union at the South in this movement of the Virginia brethren. Nothing, except from Br. Meredith, shows any thing to sustain it—and the consideration of the great weight of character of the Virginia brethren, whose names are attached to the circular, furnishes strong presumption that it was not an act of momentary excitement, but one of mature deliberation. Being brethren likewise whose intercourse with the North has been remarkably familiar and affectionate, and the attachment between them and many brethren at the North, peculiarly tender and mutual, adds force to this presumption—and if any brethren will secure harmony of action in such a movement, these are unquestionably the men.

The rupture will be exceedingly trying to many both at the North and South; it cannot take place without deep sympathy. But then, if the result is to be greater peace and greater efficiency North and South, essential benefits to both, this separation must be borne with fortitude, and each must go to work in earnest in the cause of the perishing heathen. At any rate, the North must put forth efforts beyond what she has ever done before. And now, brethren and sisters, we have got work before us. Here is a debt of \$40,000 against our Mission treasury that must be paid off without delay. There is no evading it. It must be done. We have means in abundance to do it in the Empire State alone. We ourselves could go through the State had we absolute power over the property and purses of brethren, and could take from each a portion that would in the aggregate liquidate the whole, and not one single individual should suffer by the subtraction—and true disciples would not suffer but a moment here. A few sober reflections on their deep obligations to Divine Mercy would convert the reluctant gift into one of gratitude and joy. If this State alone could pay it, the entire North might surely do it with ease. There is money enough if we only had the heart.

From these extended extracts we deduce the following conclusions:

1st. A separation was unavoidable:

“*Compromises have been made, but what stability is to be expected from them in circumstances of such strong and interminable excitement?*”

“*Would it not be seemingly far better that if there be a division, it take place between the North and the South? Few of us seriously considering the matter, even with strong sympathy for the South can come to any other decision.*”

“*Many at the North and South will regret this movement, but they have been fearing it for years. It has come,*” &c.

2d. The division was *consented to* from the force of circumstances, rather than *desired* on the ground of Christian principle.

“*For ourselves we deplore the necessity of the division but when things reach such a crisis,*” &c.

"This being so, is there any hope of harmonious action together?"

"They (the Board) have been between two fires long enough," &c.

"If the South withdraw from us, so be it, if not, so be it."

3d. The division was consented to, not on the ground that slaveholding disqualifies its perpetrators for the heavenly work of Missions, but on the ground that a separation would be a means of *greater* efficiency and harmony in this work.

"If this should be done, why may we not expect that both the North and the South will do *much more* than they have ever done before," &c.

"Now, let the division be made without delay and with all kindness and gentleness of spirit, and *let each engage* with renewed energy and zeal in the great and glorious enterprise."

"We think this will tend in the end to the furtherance of missions."

"But then if the result is to be greater *peace and efficiency* North and South," &c.

4th. Other reasons except those connected with slavery were sought as a ground for separation.

"But if the subject of slavery were entirely out of the way," &c.

Eld. Adoniram Judson in his address to the slaveholding Baptists, said:

"Besides other circumstances, the extent of the country called for a separate organization."

Eld. J. M. Peck in Philadelphia, said :

"If newspaper discussions, &c., could now be wholly dispensed with, not many months would elapse before kind feelings, and respectful and courteous Christian intercourse between brethren in different and opposite sections of the country, would be the result.

5th. The fact is incidently brought out, that the Board had been for a long time supporting slaveholding Missionaries, and so far from any intimation being given that it was wrong to do so, the expectation is cherished and avowed that they are to go on in this work, under a Southern Board, where Abolitionists will not trouble them, as very good slaveholding Christian Missionaries.

"The South have now several Missionaries in the field, to wit : Br. Shuck, in China, Br. Davenport, in Siam, and two or three others, and as according to the Index, Br. Davenport and wife

are slaveholders, and Br. Shuck will be on the death of a relative, &c., they can be taken in charge by the new organization."

Besides the particulars we have named, there is in these extracts a tone of regret that such a separation *must take place*.

"The rupture will be exceedingly trying to many both at the North and the South."

There is an implied determination, that the separation shall be so effected, as to express no disfellowship of slaveholders. The success which has crowned this design will be clearly shown in the succeeding chapters of this work.

It is evident also from these extracts that great reliance was placed in the American & Foreign Bible Society, still to bind the foul system of slavery to northern Baptists.

"The American and Foreign Bible Society may be regarded now as the only ligament which holds the Churches of the North and South in Union, we trust this bond will not be infracted."

It has not been. (see chap. 17.)

The following is from a Baptist Minister at the South.

[From the Baptist Advocate.]

I know you will allow me to remove the impression which has been made upon your mind, by informing you that I have seen a number of the prominent men in our State, and heard from many others, and yet I know not a solitary individual who approves of the course of the Board, or who could consent to continue the connection, while the proscriptive principle they have adopted shall remain in operation. I believe it is the universal sentiment in Virginia, that the decision they have made is a flagrant violation of great *moral* principles; that they have disregarded alike the constitutional rights of their brethren at the South, and the obvious teachings of the inspired writings on this whole subject. My impression is, also, that our South Carolina brethren, and indeed the whole South, will sympathise with us in these views. Nor will our brethren at the North who are unswayed by prejudice, differ from them. I have already received from several distinguished men in the northern and eastern States, an expression of unequivocal dissent from the principle adopted by the Board. What is this principle? That the relation of slaveholding necessarily disqualifies an individual for the office of a Missionary. Why? Not because it will be inexpedient to send men to foreign lands with their domestics, but because "it will imply approbation of slavery." Do you not see, my brother, the bearing of this principle? It involves the ineligibility of a slaveholder to the work of the Ministry at home or abroad. If the appointment of Br. Fuller to a Mission station in Arkansas, would be wrong, because it would imply approbation of slavery, does it not imply as much to ask him to preach in Providence or New York, and therefore, is it not equally wrong? Will it not imply as much to ask a slaveholder to collect funds for the Board? or to encourage him to preach the gospel at all in the South or

North? Nor do I see how it implies [no*] approbation of slavery to receive funds to sustain the Mission cause from the southern churches?

This is the aspect of the case as viewed by Baptists of the South, they do not ask their brethren at the North to approve of slavery. They may think of it as they deem best, but let them be consistent. If the relation of slaveholding be not a barrier to united effort in one department of Christian benevolence it is not in another. If the North and South can be together in spreading the Bible in heathen lands, they may also unite, and on perfect equality, in furnishing Missionaries to translate, expound and enforce its precious truth. I will close these hasty lines by declaring to you that the prospect of separation is unutterably painful to us at the South, and there is scarcely an hour in the day when the subject is not pressing heavily upon my soul, and often are the slumbers of the night interrupted by the anxious thought it occasions.

JAMES B. TAYLOR.

Remarks of Mr. Beebe on the above.

This is testimony that presents the matter in its proper aspect, and that in which we stated it to be in our last number. *No hope can be indulged in the perpetuation of the union, unless the Board consent to reconsider or withdraw their reply*, that this should be done we greatly question, as it was prepared and adopted with the most grave deliberation. A dissolution therefore seems inevitable and certainly would be better than interminable excitement †

We have shown how the Foreign Mission Board were put to the test by slaveholders. The Home Mission Board shared also the same fate. The Executive Committee of the Georgia Baptist Convention sent to this Board the name of Mr. James E. Reeve, stating that he was a slaveholder, and requesting the B. M. B. to appoint him as a Missionary. We present for the inspection of the reader the reply of the Board. The Board evince their neutrality, by declaring, that the defender of God's suffering poor, should receive from their hands as kind treatment, as the man who trampled upon their rights, and claimed the right to sell them for gold.

"When an application is made for the appointment of a slaveholder, or an Abolitionist *as such*, the official obligation of the Board to act, ceases."

This is neutrality armed to the teeth.

* The sense seems to require the word enclosed [no] though it is not in the Baptist Register, from which we copy.

† Mr. Beebe's next article reads thus:

BR. FRANCIS MASON'S LETTER TO LEWIS TAPPAN.

This letter which contained an order for \$10 on our Foreign Mission Board, *to aid in the escape of runaway slaves*, has been published in many papers North and South, with various remarks. As we have never been able to see either the propriety or benefit of Mr. Torrey's course, and others who have been engaged like him in aiding the escape of runaway slaves, the donation of a Missionary for the same object, twelve thousand miles off, urgently entreating help from this country in behalf of the perishing heathen around him, we have not been able to look upon with any greater satisfaction; and not seeing that the Foreign Mission cause would be promoted by its publication we have not given it in our columns.

[For the Baptist Advocate, Oct. 17, 1844.]

AMERICAN BAPTIST HOME MISSION ROOMS, }
NEW YORK, Oct. 7, 1844. }

The Executive Board of the American Baptist Home Mission Society, having examined the application of the Executive Committee of the Georgia Baptist Convention for the appointment of Eld. James E. Reeve, feel it their duty to state that, in addition to the information required of applicants, this communication contains a statement that Mr. Reeve is a slaveholder, and that fact is offered as a reason for his appointment, in the following terms: "We wish his appointment so much the more, as it will stop the mouths of gainsayers. I will explain. There are good brethren among us, who, notwithstanding the transactions of your Society at Philadelphia, are hard to believe that you will appoint a slaveholder as a Missionary, even when the funds are supplied by those who wish such an appointment." The application, therefore, is an unusual one.

At the last anniversary of this, the following preamble and resolution were passed, viz:

"Whereas, the question has been proposed, whether the Board would or would not employ slaveholders as Missionaries of this Society; and whereas, it is important that this question should receive a full and unequivocal answer, therefore,

Resolved, That as the Constitution of the Home Mission Society clearly defines its object to be the promotion of the gospel in North America, and as it provides by such Constitution that any auxiliary Society may designate the object to which the funds contributed by it shall be applied, and may also claim a Missionary or Missionaries, according to such funds, and select the field where such Missionary or Missionaries should reside.

"Therefore, 1st. That to introduce the subjects of slavery or anti-slavery into this body is a direct contravention of the whole letter and purpose of the said Constitution, and is moreover, a most unnecessary agitation of topics with which the Society has no concern, over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed.

2nd. That the Home Mission Society being only an agency to disburse the funds confided to it, according to the wishes of the contributors, therefore our co-operation in this body does not imply any sympathy either with slavery or anti-slavery, as to which, societies and individuals are left as free and uncommitted as if there were no such co-operation."

We disclaim attributing to our Georgia brethren a design to *disturb the deliberations of the Board* by introducing the subject of slavery through the medium of their application, but such, evidently, is its tendency. In the opinion of several members of the Board, the application seeks the appointment, not in the usual manner, merely of a Missionary, but of a slaveholder, and is designed as a test whether the Board will appoint a slaveholder as a Missionary, and this (in the language of the Society's resolution) "in direct contravention of the whole letter and spirit of the Constitution," introduces the subject of slavery. They, moreover, believe that if the application were entertained by them it would, consequently, introduce a discussion on the admissibility of a Missionary of the Society being a slaveholder; from which they are restricted by the vote of the Society which declares it to be a topic "*over which it has no control, and as to which its operations should not be fettered, nor its delibera-*

tions disturbed." To such an alternative they should not be driven. The Constitution, the "Circular" of the Board published in 1841, the resolution of the Society at its last anniversary, and the harmony of the Board all forbid it.

The appointment of Missionaries, constitutionally eligible, and recommended according to our established rules, without the introduction of extraneous considerations calculated to disturb our deliberations, this Board are during the period of their appointment, sacredly bound in equity and justice, to make, to the extent of their pecuniary ability—keeping in view a fair distribution throughout the field, of the funds, committed to their trust. But when an application is made for the appointment of a slaveholder, or an abolitionist, or an anti-slavery man, *as such*, or for appropriations to fields where the design of the applicant is apparently to test the action of the Board in respect to the subjects of slavery or anti-slavery, their official obligation either to act on the appointment or to entertain the application, ceases. Therefore,

Resolved, That in view of the preceding considerations it is not expedient to introduce the subjects of slavery or anti-slavery into our deliberations, nor to entertain applications in which they are introduced.

Resolved, That taking into consideration all the circumstances of the case, we deem ourselves not at liberty to entertain the application for the appointment of Rev. James E. Reeve.

Resolved, That the Corresponding Secretary transmit a copy of the foregoing views and resolutions to the Chairman of the Executive Committee of the Georgia Convention.

By order of the Executive Board.

BENJAMIN M. HILL, Cor. Sec'y.

William M. Tryon, a slaveholder, was then a Missionary of the Society.

CHAPTER IX.

THE WAY PREPARED FOR CONCILIATING SLAVEHOLDERS—LETTER OF SEARS—HAGUE—WAYLAND—"MANY NORTHERN BAPTISTS"—GENERAL BOARD AT PROVIDENCE—ACTING BOARD AVOW NEUTRALITY—ARE CENSURED—ELD. WELCH'S RESOLUTIONS NEGATIVED—THE REFLECTOR—REGISTER—WATCHMAN—LETTER OF ELD. WELCH—POSITION OF THE ACTING BOARD.

The declinature of the Acting Board to employ a slaveholder as a Missionary, whatever might have been intended or avowed on their part, was felt by all to be a rebuke to the

Slave Power. Slavery rests upon its popularity. The one hundred thousand slaveholders* in our land control three millions of colored men at the South as their property. They control also five millions of white men in the slave states, and a large number of the twelve millions of white men in the free states. Unless therefore the rebuke of the Acting Board could be revoked, the power of the slaveholder over the public mind, in church and out of it, would be very considerably diminished. Letters were therefore addressed to the General Board, urging its members to recognize the moral suitability of a slaveholder to become a Missionary.

It is clear from the evidence adduced in the preceding chapter, that unless some atonement should be made by the Acting Board by their consenting "to re-consider or withdraw the reply," (p. 124) or by the General Board, or by the Convention "in refusing to sustain the position taken by the Acting Board regarding slavery," (p. 113) the slaveholders would neither co-operate or fraternize with northern Baptists.

The great point to be gained was, so to act as to conciliate the slaveholders, destroy the power of the practical rebuke given, and satisfy them that their feelings should be so regarded in future, that they need dread no more rebukes from their northern Brethren who co-operated with them; and, at the same time, not to appear to Baptists at the North to bow thus low. For the anti-slavery feeling was developed in the hearty response given by the great body of northern Baptists when the Board declined employing a slaveholder as a Missionary. About fifty churches in Wisconsin comprising two thousand members, had disfellowshipped the slaveholders; a large number in northern Illinois had done this also. Among the eight thousand Baptists of Michigan a strong anti-slavery feeling was known to exist, so of northern Ohio, so of many in Pennsylvania; the anti-slavery feeling in a number of cases having risen to the Free Mission point. In New York, especially in the Western part, a similar feeling existed. Vermont had given a strong expression against slavery. In a large number of churches in other parts of New England the same sympathy existed. Now it required no little disregard of public sentiment, in and out of the Baptist church, to brave all this feeling, and attempt to roll back

* National Era estimate.

the reform by the strength of the Missionary organizations. The slaveholders however must be conciliated, and the North managed. If some member of the Board could be influenced to write a letter, denying point blank that the Board gave the *reason* for refusing to appoint a slaveholder as a Missionary, and intimating that if it had erred, the General Board possesses the corrective power—and avow that the Board does not treat slavery as a sin; then, if the Acting Board in making their report could be induced to declare that in saying they could not “approve of slavery,” they intended neutrality—nothing more; then if the General Board could be influenced to denounce their conduct as unconstitutional, the atonement would be sufficient; slaveholders would feel secure, and whether the South organized other Societies or continued with the North, would not be very material—fraternization and co-operation could still go on.

We present proof to show 1st. That slaveholders have never swerved from their purpose in saying that they would not co-operate with the northern Baptists if the latter treated slavery as a sin. 2d. They do to this day co-operate with northern Baptists. 3d. They have become satisfied with the atonement made by the North.

We commence with the atonement, and first shall introduce the letter of Eld. Sears, a member of the Acting Board, written to prove that the Board never gave the reason of their declinature to send out a slaveholding Missionary. 2d. The Board's official declaration, that it only intended in that decision, and in the words “we cannot approve of slavery”—to occupy neutral ground—nothing more. 3d. The General Board so far from sustaining the refusal to employ a slaveholder, censure the Acting Board. 4th. Attention is invited to the Committee on that subject. The chairman was Eld. Wayland, who had written to the South “we have shown you how Christians ought not to act, it is for you to show how they ought to act,” (p. 134;) this was in reference to the decision of the Board. Then G. S. Webb who voted for continued Union with slaveholders. (p. 135.) Next A. Sherwood, a *slaveholder*, we are credibly informed that he took his slaves to Illinois, which act freed them, and afterwards returned them to chattel servitude. Next, J. B. Taylor who had published to the world that the declinature of the Acting Board was a disregard of the “obvious teachings of the inspired writings on this whole subject,” (p. 123.) E.

Tucker who was unwilling for the Home Mission Society to state officially that a slaveholder could not be appointed as a Missionary. B. Sears, whose position is defined below, and E. B. Smith a pro-slavery man.

In tracing out the influence of the report of that Committee, we have been led to believe that it was as injurious as the Baltimore compromise; we suppose that the writer of the latter appointed the Committee.

As will be seen, not only was a censure passed but the very words which had offended the slaveholders were voted down in the Providence meeting. How the slaveholders must have gloried in that! Those words were incorporated in the second resolution of Eld. Welch. We shall in the future pages trace the co-operation and fraternization which ever since those memorable days have existed between the slaveholders and various northern Societies. The slave was crushed that this Union might be perpetuated. "O my soul come not thou into their secret, unto their assembly mine honor be not thou united." Gen. 49 : 6.

LETTER OF ELD. B. SEARS.

The Editor of the Baptist Register, in publishing the Letter of Eld. Sears introduces it with the following remarks:

"The reply of the Foreign Mission Board being at this time matter of much remark among our readers, and opinions and views in regard to it being various, we have thought the following reply of Br. Sears, one of its members, to a letter from Br. Jeter, of Virginia, in relation to it, would be read with interest, particularly as Br. S. must have fully understood the views of the Board at the time of its adoption."

TO ELD. J. B. JETER, OF RICHMOND, VA.

NEWTON, April 12th, 1845.

Dear Brother.—With what cordiality I was prepared to receive the fraternal letter which you have addressed to me, may be inferred from the circumstance, that when the circular of the Virginia Convention reached me, I resolved to write to you, whom I so highly respected and esteemed as a friend and brother, disabusing you, and others through you, in regard to the true import of the letter of the Board which called it forth. Nothing but the apprehension that the act might be premature, and that I might thereby embarrass the Acting Board, by anticipating or prejudicing any statement it might wish to make on the subject, either in its annual report to the General Board, or to the public through some other channel, induced me to withhold the letter which I had prepared for the purpose, though it is still my intention to avoid all interference with any account which the Board may choose to give of its doings, neither my feelings of personal regard for you, nor my sense

of justice, will, now that I have received your letter, allow me to leave you any longer unadvised of what I understand to be the attitude assumed by the Board in its recent decision.

The essential point with which we are now concerned, is the interpretation of the reply made to the Alabama Convention. The construction which you have been led to put upon it, you have clearly expressed in the following words: viz. "The decision of the Board is based on the principle that slaveholding is necessarily, or in all circumstances, sinful." Now as this position, supposed by you to be taken on the part of the Board constitutes the chief, if not the only ground of complaint, against its decision, you will assuredly not feel yourself aggrieved, if I say that *the supposition is founded in misapprehension*. The Board has not yet passed any judgment on the abstract question of the *sinfulness of slaveholding*, nor, by any expression to be found in the reply, placed its action on the basis of such a principle as that mentioned in your letter. It does not assume to settle authoritatively and ultimately any constitutional question; and if, in the exercise of the discretionary power confided to it, it has erred on a point relating to its own practice, there is an appeal to a higher power, which the Acting Board would never attempt to defeat by any party effort.

I know that some of these assertions will surprise you. But I also know how many circumstances have combined to mislead you. Without censoriousness, I may say, that very many of these who have taken part in the public agitation of the question brought before the Board, have,—undesignedly we may hope,—contributed to produce a course of things which was adapted to create confusion. The inquiry of the Alabama Convention was given to the world before it was given to us.* The speculations of the weekly religious presses preceded the deliberations of the Board. Public curiosity was excited, and the attention of all was directed specially to the consideration of the duty of the Board. There were inaccurate and unauthorized reports of progress; and members of the Board were referred to in the public prints, and represented as hindering the anti-slavery action of the majority. Though this procedure had no effect, as I believe, upon the deliberations of the Board, yet accompanied and followed up as it was by expositions and comments from those who did not *rightly apprehend our views*, it did not fail to bias extensively the public mind, and prepare it for a FALSE INTERPRETATION OF THE DOCUMENT of which we are now speaking, when it appeared.

The connection and meaning of a single sentence being *misunderstood*, very many readers have naturally supposed that the Board has transcended its constitutional powers. I refer to the words, "one thing is certain, we can never be a party to any arrangement which would imply approbation of slavery."

Now if this passage were allowed to stand by itself, constituting an independent proposition, would any one, for a moment, suppose the utterance of it a departure from neutrality? I am not here resorting to private interpretation, nor to special pleading on the ground of mental reservation. The attention of the Board was specially given to this specific point; and the form of the expression was adopted because it was supposed it would then be regarded, not as explanatory of the preceding sentence, but as a broad, universal statement, with respect to which there ought to be the

*The reason why the Alabama Baptists passed their resolution, was, they could obtain from the Board no reply to the same inquiry sent privately. [See Am. Citizen.]—*Compilers*.

utmost certainty in a Board constituted and appointed as ours is. If, then this sentence does not give the reason of the previous decision,—and unless all my apprehensions are wrong, and have been through the whole transaction, it does not—it becomes obvious, that there is nothing in the letter which can give the reason. If I mistake not, I only give the views of the Board itself, when I say, it has not given the reason of its decision. In the estimation of the members, a case was brought before them, which was hypothetical in its main aspect, but which was accompanied with declarations that rendered it, in an important respect, a practical one. I see not how, in all the circumstances of the case, which were forced upon us, North and South, we could have declined to give a plain and honest answer with any hope of sustaining our Missions. It was supposed that the appointment of Missionaries, with the exception of the single point of church membership, which was settled by the constitution, was committed as a discretionary matter to the wisdom and prudence of the members of the Acting Board. When the inquiry respecting certain appointments was brought before those now constituting that Board, in the manner above stated, they disposed of it in the way that seemed to them the most fraternal, as well as the most honest, by stating frankly what their decision in the case would be. Their successors, or the Convention to which they were amenable, might judge otherwise. Certainly their decision would, in due time, undergo revision. If the question were put to me, whether persons over sixty years of age were eligible to all the offices, agencies and missions of the Convention, I should unhesitatingly answer, that they are by the constitution. But I could, with perfect propriety and justice, at the same time say, that I am bound by a sense of duty, in exercising the discretionary power given me as a member of the Board, to vote against the actual appointment of any such person to become a foreign Missionary. My judgment might be erroneous; but the fact that I exercised my individual judgment in the case, and that I conscientiously followed it, would not therefore be unconstitutional.

You will very naturally inquire, "If then, the reply of the Board does not give the reason of its decision in respect to the appointment of Missionaries, by what principle was it guided in coming to that decision?" In reply to which I observe, we were perfectly agreed as a Board in the *result* to which we came. We were also perfectly agreed in *not* placing it in our joint action on such a principle as you have supposed. There might not be such a perfect agreement, if each member were to undertake to state the precise grounds on which he made up his individual judgment. Not being all educated in the same school of metaphysics, and consequently, not being in a suitable state for drawing up a joint essay on the principles involved in the subject, it was deemed best to abide by the practical question, without attempting to enumerate and classify all the considerations direct and indirect, by which they were individually influenced. None, however, unless I have misunderstood their principles of action *would do any thing in their official character as members of the Board, which in their view, would be a violation of NEUTRALITY.*

I will undertake to speak only of myself, and of my impressions; and of myself I am free to say, without deeming it necessary to go into particulars, that I found reasons enough for giving my vote as I did, without resorting to any considerations foreign to the objects of the Convention, as a purely Missionary body, or *conflicting in any way with the principles on which it was constituted.* Whatever might be my opinions of the in-

stitution of slavery, I should feel bound both in equity and honor, to act, so long as I should consent to act, at all in the Board, on those principles of official neutrality which are implied in the very organization of the Convention, and which were formally avowed in a circular of the Board on that subject. I should have no more sympathy with one who should exhort the members of the Board to retain their seats, and act, under the present organization, as though they constituted an anti-slavery body, than I should with one who should call on me to resist the civil government on account of the social evils which exist under it. And I would just as strenuously resist any proposition which should in the least degree tend to render the Board a pro-slavery body. My individual conviction of personal duty, as well as official neutrality, bring me to adopt without qualification the statement. "One thing is certain, I can never be a party to any arrangement which would imply approbation of slavery."

As much loose reasoning, founded upon inaccurate data, has been widely circulated in regard to a supposed collision between the original and the conventional obligations of the members of the Board, as though the former superseded and set aside the latter, I will, even at the risk of appearing to utter mere truisms, take the liberty to say in this connection, that I hold as strongly as any other man to those *original* obligations which we did not create and which we *cannot destroy*. On the other hand, I hold equally to the sacredness of those conventional obligations, which one voluntarily assumes by becoming a member of the Board, and which he continues to acknowledge so long as he continues to be a member. Suppose my views on slaveholding were such as to create in my mind a conscientious difficulty in appointing one standing in that relation to be "an agent to collect funds," or to "hold any office in the Convention," would that circumstance justify me in acting as a member of the Board contrary to the *spirit of the Constitution*? Not in the least. My present connection with the Board is as voluntary now, as it was when I consented to become a member of it. If I remain in that official relation, I thereby signify my preference to do so. If the conventional or voluntary obligation is wrong, the sinfulness of the case is all concentrated in consenting to remain under it. If I am actually so unfortunate as to be in a condition where I am compelled either to violate my conscience or the constitution, it is as sinful in me to remain in that condition, as it is to violate any other moral obligation. If, therefore, I had supposed myself placed in such a dilemma, I should have resigned my office sooner than violate my sense of duty, either as a private individual or as a member of the Board; and so I doubt not would every other Board-member with whom I have the pleasure to be associated. From this cardinal principle of a sound morality, God grant I may never be left to swerve.

As to the contemplated separation of the southern churches from those of the North in propagating the gospel among the heathen, perhaps it would not become me to speak. If it should be judged expedient by yourself and your brethren to withdraw from us, I think the action of the Board cannot, except by misunderstanding, be assigned as a sufficient cause. The agitated state of the public mind, and the unhappy collisions between brethren frequently growing out of it, may yet convince us all that, for the sake of peace, it would be better to act separately in the work of Missions. If that time should ever arrive, I see no good reason why the union should not be amicably dissolved in any way which should be just to all the parties. I can never consent as a member of the

Board to be in any way either the instrument or the occasion of a *violent separation*. If the Board should ever so far forget its duty as to do anything intentionally which should be a violation of the constitutional right of others, I shall from that time cease to be its supporter or its apologist. But I am far from supposing its well tried character will ever undergo such a sad change. I feel fully assured it will never for a moment consent to be unjust, or stain its fair character by any deed of dishonor. Whatever may be the result of the present unparalleled confusion and misunderstanding, nothing, I am very sure, will destroy the affection and esteem with which I shall continue to be

Your friend and brother.

B. SEARS.

Such are the views of Eld. Sears. If the Board meant no more than he supposes them to have meant, why then, it was only declaring the old doctrine of neutrality. Whatever it did mean, one thing is certain, it did not reach the demands of truth and righteousness. The utmost any construction can make it say to the slaveholder is, Dear brother, we will fellowship you as a Christian, we will sit with with you in Christian council, elect you to office, appoint you to preach, hear you with pleasure, take the unrequited toil of your slaves to send the gospel to the heathen, we will not rebuke you for keeping them in ignorance of God's word, you may send them to the bar of God, rayless of divine light, make merchandize of their bodies and souls, and still, we will not deny you a "perfect equality,"—we will not "employ our official influence in impeaching you;" *but "we cannot appoint you as a Missionary."* It is a little too late to enter into any "arrangement that would imply approbation of slavery."

Christian reader, if your own dear child had been torn from your agonized bosom, by these men of blood, would this language to them, by your own Missionary Board, have been satisfactory? Would it not have outraged your bleeding, lacerated feelings? Well, we pray you to remember that if they have not done it to you, they have to thousands of others, the offspring of a common God, and equally the purchase of a glorious redemption. "Remember those who are in bonds as bound with them." Heb. 13 : 7.

Eld. Wm. Hague wrote a somewhat extended letter on the position of the Board. We extract the following paragraph, which fully endorses the Constitutional views advocated by Eld. Sears. Mr. Hague has never retracted them. The letter is dated Boston, April 22, 1845. It is addressed to the Editors of the Reflector.

But in what way can we ascertain the true *spirit* of a constitution? Certainly it must be done by considering the *chief end*

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for which the Constitution was formed, together with the known principles and sentiments of its authors. This rule applies to every question of this sort, whether it be with the realm of State or Church. The great constitutional arguments which have been delivered in the Congress of the United States, for instance, may be resolved into those elements. Now, the Triennial Convention was organized in order to propagate Christianity in pagan lands. This was its end. It was composed of slaveholders and non-slaveholders. The spirit of the Constitution (and its letter too) evidently required that in regard to the offices, and honors, and all places of trust within the sphere of the Association at home, there should be recognized no distinction between the parties.

It will be pertinent to present here the views of the President of the Triennial Convention relative to the conduct of the Acting Board.

[Extracts from the doings of the Southern Baptist Convention, Augusta, Georgia.]

"In the course of his remarks Mr. Jeter read the following extract from a letter of Dr. Wayland to himself.

"You will separate of course; I could not ask otherwise. Your rights have been infringed. I will take the liberty of offering one or two suggestions. We have shown how Christians *ought not* to act, it remains for you to show us how they *ought* to act. Put away all violence, act with dignity and firmness and the world will approve your course."

The members of the Triennial Convention considered it no departure from their avowed neutrality to fraternize with slaveholders. In the progress of the work the reader will observe that this is one of the most striking features of the American Baptist Missionary Union.

An article occupying some four columns was published in the Register and other papers. It was signed "Many Northern Baptists." It asserts, 1st. that the announcement in the circular, "If, however, any one should offer himself as a Missionary, having slaves, and should insist on retaining them as his property, we could not appoint him," is unnecessary, because it is only a supposed case. 2d. It is not consistent, because the Convention is based on neutrality as it regards slavery, hence the Board should have held their peace. 3d. Not *wise* because it was likely to make a sudden and violent rupture, and endanger the National Unity of the country. 4th. Wrong in principle, (1st,) because the Board may send out a slaveholder and not sanction slavery. (2nd,) If the Board think slavery wrong in principle they

should resign. 5th. The Board has no moral right to manage the affairs of the Convention on principles of which the Convention disapprove, and the constitution recognizes the man who holds slavery to be scriptural, to be on an equality with one holding opposite views. The constitution does not sanction the principle that slavery is always a sin, hence the Board has violated fundamental obligations and finally the Baptists as a denomination do not hold slavery to be a sin.

We should not feel surprised to learn that this was written not far from New York City, from some things we have read. Wherever it was written, it is certainly about as cold blooded an article as we have ever seen.

An article soon after appeared in the same paper signed "one Northern Baptist." He differs somewhat from the "Many," and says: "I assert further as a *historical fact*, that this was the plea which our Southern brethren made when we formed a union with them in benevolent effort. They told us *over and over*, that they were opposed to the principle and system of slavery, and only continued their connection with it from necessity and a feeling of humanity for the slave. We believed them sincere, and admitted their plea in all its extenuating extent, not dreaming that in doing so we were committing ourselves to a justification of slavery or even to its toleration, where the plea could not be made, much less to a co-operation in extending it to heathen lands."

As may be supposed the Philadelphia Baptist Ministers were not wanting in the servile work of aiding the slaveholders. In 1838, their pulpits had all been closed against the ambassadors of Christ, who, like their Master, preached "deliverance to the captives." Pennsylvania Hall was built, and *burnt*. The advocates of crushed humanity made its walls re-echo for two evenings with their eloquent appeals, and on the third, the beautiful building was laid in ashes.

From those who mould the public sentiment where such scenes have been enacted, we should expect resolutions like the following:

RESOLUTIONS PASSED BY THE BAPTIST MINISTERS OF PHILADELPHIA AND ITS VICINITY.

Resolved, That we deeply deprecate the division in Foreign Missionary labors which has arisen between the brethren at the

South and North, from the agitation of the question of domestic slavery; we would particularly and earnestly recommend to both parties the exercise of Christian forbearance and brotherly kindness.

Resolved, That we cordially approve of, and faithfully adhere to, the following resolution respecting neutrality on the subject of slavery and anti-slavery, which was passed so harmoniously at the last Triennial Convention.

Resolved, That in co-operating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction either expressed or implied whether of slavery or anti-slavery; but as individuals, we are perfectly free both to express and to promote, elsewhere, our own views on these subjects in a Christian manner and spirit.

The proceedings of the General Board in Providence next claim attention.

BOARD OF FOREIGN MISSIONS.

Annual Meeting held in Providence, Rhode Island, April 30, 1845, 10 o'clock, A. M.

Eld Sharp being absent, Eld. S. H. Cone, first Vice President, took the Chair—Prayer.

The Report of the Acting Board was read by the Secretaries, Messrs. Pattison and Peck.

The report of the Acting Board relative to the Alabama resolutions is as follows: *

The Acting Board have been called upon, during the past year, to reply to certain inquiries presented to them by the Baptist State Convention of Alabama. The reply is herewith submitted. In making this reply, which in the existing circumstances, it was deemed proper on the whole to give, it is due to the members of the Acting Board to state, that they have intended to establish *no new principle of action*. In the declaration that if "any one should offer himself as a Missionary, having slaves, and should insist on retaining them as his property, we could not appoint him," they have simply stated what they could not be able to do in a particular case. The *grounds* of this inability they have not stated. At the same time they have also declared, that, whatever might be their course in regard to appointing or not appointing Missionaries, they adhere to the *neutrality* which they have *heretofore avowed*. This was their meaning in the succeeding sentence: "One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery." *That is, as it was never the design of the Acting Board to become an*

*Copied from the Baptist Missionary Magazine, August, 1845, p. 223.

anti-slavery body, no more was it that it should be a pro-slavery one. *

Different parts of the report were referred to Committees, viz : On the reply of the Acting Board to the inquiries contained in the resolutions from Alabama, Messrs. F. Wayland, G. S. Webb, A. Sherwood, J. B. Taylor, E. Tucker, B. Sears, and E. B. Smith. Thursday May, 1st. The Committee on the Alabama resolutions reported as follows : The Committee to whom was referred the correspondence between the Alabama State Convention and the Acting Board, have attended to the duty confided to them, and ask leave to present the following statements, as embracing, substantially, their views on the subject to which the correspondence refers. They are happy also to add that in these views, the members of the Acting Board present, in general, coincide.

1. The spirit of the constitution of the General Convention, as well as the history of its proceedings from the beginning, renders it apparent, that all the members of the Baptist denomination in good standing, whether at the North or the South, are constitutionally eligible to all appointments emanating either from the Convention or the Board.

2. While this is the case, it is possible that contingencies may arise in which the carrying out of this principle might create the necessity of making appointments by which the brethren at the North would either in fact, or in the opinion of the Christian community, become responsible for institutions which they could not with a good conscience sanction.

3. Were such a case to occur, we would not desire our brethren to violate their convictions of duty by making such appoint-

* The above extract seems to have been affected by a strange fatality. It was lost at the annual meeting in Providence, and, after diligent search was not recovered. Happily, however, the original draught was in the hands of the Secretary, but inadvertently he omitted to publish it. From reading the proceedings of the Annual Meeting published in the July number of the Baptist Missionary Magazine, no one would suppose that the above declaration of neutrality had been made.

It must to some extent relieve the feelings of the Secretary to know that even if the original draught had met with the same fate as the one in Providence, the document would have been preserved, as it was published at the South before its appearance in the Magazine.

The following extract is from the number dated August, 1848.

"In publishing the Annual Report of the Board, the last month, that part of it which related to the correspondence of the Acting Board with the Baptist State Convention of Alabama, was inadvertently omitted.

The entire portion of the Report containing the part alluded to, was lost at the annual meeting in Providence, and after diligent search has not been recovered. The original draught of this is, happily, at our command. The rest of which we have retained no copy, is comparatively unimportant, if we except the statement in regard to the unanimous desire of the Missionaries among the Indian tribes to continue their relations to the General Convention. This desire was expressed in their several replies to the President of the Convention who had been requested to address them on that subject.

In printing the missing portion, we availed ourselves of the abstract already published : and hence the incompleteness of the record."—[Ed's. of Magazine.

ments, but should consider it incumbent on them to refer the case to the Convention for its decision.

F. WAYLAND, Chairman.

Eld. Welch opposed the reception of the Report, on the ground that it is too ambiguous to meet the expectations of the denomination in this period of earnest agitation. He remarked that we are called as honest Christian men to meet the question, whether the North and South shall co-operate in the great work of Foreign Missions.

He proposed to add to the report, resolutions sympathising with the Acting Board in their trying circumstances, and fully sustaining their late actions.

Eld. Wayland moved to take up the report, article by article, which motion passed.

The first article in the Report was then read by the President, and adopted. Three members dissented, Messrs Hague, Stow and Welch, who subsequently stated their reasons for so doing.

The second was read. Eld. Welch doubted whether the language was sufficiently definite and intelligible, and requested that it might be explained. Eld. Wayland, the Chairman, said he could make it no plainer.

Eld. Wm. Hague thought the language plain. His difficulty hinged upon the first article. He had always understood that the North and South acted together in the Convention on grounds of *social* equality—not of moral. He will go with the South as heretofore, if they will not demand that in the appointment of Missionaries, the slaveholder and non-slaveholder be placed on the ground of moral equality. It can be proved that the spirit of the compact never involved such an idea.

Eld. Jeter gave his explanation of the first article—that the constitution recognized no distinction on the ground of slaveholding in the matter of appointments.

Eld. J. W. Parker desired to know whether the second item involved the obligation of appointing slaveholders.

Eld. Welch might vote for the adoption of the report if he could comprehend its meaning.

Eld. Leverett, of Massachusetts, expressed a strong desire that all reasonable questions put to the Board might be fully and freely and plainly answered. He desired that the doings of the Board might be well understood. He understood himself to be at liberty to regard the dictates of his conscience in the appointments of Missionaries;—if the General Board sustain him, *well*, if not, he would resign in silence.

Eld. Williams, of Maine, understood the Board to have the right to consider and determine whether slaveholding was a disqualification.

Eld. B. Stow remarked that it is implied in the recent action of the Acting Board, that slavery as affecting qualifications, comes legitimately under the scope of their consideration. He had nev-

or imagined that the freedom of the Acting Board is at all abridged. He was sure that such were the views of the President.

The second article was adopted. The third was taken up.

Eld. W. Everts, of New York, remarked that the expectation was entertained by the churches, that the action of the occasion would be definite. He would like to know whether the contingency alluded to was the matter of appointing slaveholders as Missionaries.

Eld. B. Sears thought it not desirable to be *precise* with regard to future action. Contingencies might arise of different character from what we anticipate. We are poor prophets, and may find ourselves unfortunately fettered. We need only to determine general principles.

Eld. Swinn was opposed to that part of the last article which proposes reference to the Convention.

Eld. J. M. Peck thought a division inevitable—he was in favor of the report as preparing to effect it in the best way.

The third article was then adopted.

Eld. Welch's resolutions were again read.

The first, which was ultimately adopted, was as follows :

Resolved, That we sincerely and deeply sympathise with our brethren of the Acting Board, charged with the interests of the Missions during the recess of the Convention, in the responsibilities they sustain and the difficulties with which they are surrounded, and we now pledge to them our cordial co-operation and liberal support.

The second resolution having been again read, Eld. Jeter arose and stated, that the South would never have participated in forming the Convention, if they had not supposed themselves on terms of perfect equality with their brethren at the North. He thought it therefore not improper for the Alabama Baptists to address the Board as they did. They had besides some special reasons. The Board, he remarked, were bound to reply. And their reply he understood at first, notwithstanding all explanations. It made slaveholding a disqualification. And as doing so it cuts off the South from all participation in managing the affairs of the Board. We regard the position of the Board as unconstitutional. If they had left us an inch to stand upon, we would have remained in co-operation with the Board. But, said he, we have not that inch left. We are cut off. He wished the brethren of the North union among themselves, and feelingly adverted to his own position as a slaveholder by necessity rather than choice.

Eld. W. R. Williams dissented from the second resolution of Dr. Welch. It seemed to him that the adoption of the resolution would destroy the unity of the report of the Committee. He thought the report, as it stood, adapted to produce a soothing effect—a soothing effect at the South, though co-operation cannot be maintained—a soothing effect at the North, which would tend to harmony in this section of the Union. He desired the

separation to be relieved of its unhappy features, and to be marked by such sentiments of piety and affection as should be approved by the Holy Ghost. He thought we had done well to pass the first resolution, expressing our sympathy with the Board, but thought it could do no good to go further.

Eld. B. Stow was opposed to the passing of this resolution—first, it would tend unnecessarily to exasperate the South. The South are about to withdraw, let us not, said he, give bitterness to the separation. Second, there are many in the northern and middle States who do not sustain the Board, and these he would not exasperate—and third, the Acting Board do not desire it—the first resolution is all they desire. If the Board pledge their sympathy, and continue their co-operation, no more is desired. The doings of the Acting board are before the world, and may be left to stand or fall upon their own merits.

Thursday P. M., Prayer by Eld. Webb of Philadelphia.

Eld. Bacon, of D. C., felt anxious that the Report of the Committee *only* might pass.

Eld. B. Stow considered the Report, like every thing coming from the pen of the author, was perfect, and could not be altered without injuring the whole; and yet he thought the Report contained a covert censure of the Acting Board, and if it should pass without some expression of confidence in the Board, he could not now see how he could retain his seat.

Eld. Welch said, our views have been entirely southern—what will please the South? He wished the Acting Board supported. It must be or the Treasury will suffer; some of the Board will resign, and we shall have a rival Association by our side, while we are forty thousand dollars in debt.

Mr. Kennard, of Philadelphia, thought the reverse true of Pennsylvania. He could not pledge support he did not mean to give.

Eld. Blain stated the action of the Ministerial Conference, in the vicinity of New London, in favor of the decision of the Acting Board.

Thus far from the Christian Reflector,* the report seems to end somewhat abruptly. The reader is left without the means of determining whether the second resolution offered by Eld. Welch was withdrawn, negatived, laid on the table or otherwise disposed of by the vote of the Board.

Turn we now to the Baptist Register, as its Editor was present we may hope to learn from him the true state of the case. We copy from the Baptist Register dated May, 9, 1845.

* The Report of the Acting Board excepted.

[Correspondence of the Editor.]

PROVIDENCE, April 28, 1845.

BAPTIST BOARD OF FOREIGN MISSIONS.

The subject of the reply of the Board to the Alabama resolutions occupied a good deal of time, or rather the report of the Committee of the General Board appointed on that subject. There was a little difference of opinion in regard to the action of the Acting Board, some supposing that the constitution, at its adoption, contemplated no difference in the position of the North and the South, that slaveholders were equally eligible with non-slaveholders to appointment as Missionaries, but the kindest feelings were entertained by all toward the Board, and great sympathy was felt for them in their trying circumstances. After a good deal of discussion on the report, which was passed with three dissentients, and which will be furnished hereafter, a resolution was presented by Br. Stow as an amendment to two resolutions offered by Br. Welch, sustaining the Board was adopted nem. con. This resolution expressed the strongest sympathy for the Acting Board in their trying circumstances, and the pledge of "cordial co-operation and liberal support." I think all have gone home satisfied with the sympathy and support the Board have received, that there will be hereafter a general coming together throughout the north and middle States.

Again in the Baptist Register, of May 23, under the head of Correspondence of the Editor, Mr. Beebee says :

Br. Welch proposed *two* resolutions, sympathising with the Acting Board *and* pledging our support, which, after considerable discussion were *condensed* in *one* by Br. Stow, and *passed*, we believe, without a single negative in opposition.

Historical justice requires the penning of painful facts as well as pleasant ones. In the reports of the Reflector, and of the Register, an omission occurs, of the following important part of the proceedings.

The two resolutions offered by Eld. Welch were both voted down. The second reads thus :

Resolved. That the position recently assumed by them, (the Executive Board) as expressed in their reply to certain interrogatories proposed by the Alabama Baptist State Convention in which they say, "One thing is certain we can never be a party to any arrangement which would imply approbation of Slavery," is by us approved, as eminently worthy of them, the Denomination they represent, and the cause in which we are mutually engaged; and we now pledge to them our cordial co-operation and support.

The reader will perceive that a part of that "circular" which the Board had sent to the South was voted down, viz: the phrase "*One thing is certain we can never be a party to any arrangement which would imply approbation of Slavery;*" the statement that such a position was praiseworthy, was also voted down, and that too by professed followers and ambassadors of Jesus Christ.

But, says the Register, "*both resolutions were condensed in one.*" Were they condensed? To condense is to bring a body into a less compass. To condense two resolutions into one, would be so to modify the phraseology, as to express all the ideas conveyed in the language of *both*, in the compass of *one* resolution. Resolutions cannot be condensed without modifying the phraseology. We are prepared to prove that every word save one in the resolution which was adopted, was written by Eld. Welch; and that that *one* word was not written by Eld. Stow. How then did he condense the resolutions? According to Mr. Beebee, condensing means to strike out and to add. We will illustrate. A person wishes to condense the benediction and the Lord's prayer. Well, he strikes from the latter every part but the last sentence, he then adds that sentence to the benediction, both are now, as Mr. Beebee reasons, condensed. We propose now to present the resolutions of Eld. Welch, and trace the condensing process accomplished by striking out and adding.

The following are the resolutions offered by Eld. Welch, both of which were negatived; the italics show the part struck out by Eld. Stow, the other type is the resolution which passed.

1st. *Resolved*, "That we sincerely and deeply sympathize with our brethren of the Executive Board, charged with the interests of the Mission during the recess of the Convention in the responsibilities they sustain and the difficulties with which they are surrounded."

2d. *Resolved*, "That the position recently assumed by them, as expressed in th*is* reply to certain interrogatories proposed by the Alabama Baptist State Convention in which they say, "*One thing is certain we can never be a party to any arrangement which would imply approbation of slavery,*" is by us approved, as eminently worthy of them, the Denomination they represent, and the cause in which we are mutually engaged; and we now pledge to them our cordial co-operation and support."

By comparing these resolutions with the one adopted, it will be seen that Eld. Stow took the last sentence of the second resolution, and added it to the first resolution leav-

ing out several lines that are worthy to be printed in letters of gold. We object to such a process being termed condensing.

The sentiments of a deliberative body may be ascertained as clearly from what it intelligently rejects as from what it adopts. Eld. Stow, a member of the Acting Board, in soliciting sympathy from the General Board, leaves out from the resolution the words he had written to Alabama, and the expressions of approval connected with them by Eld. Welch, consigning the one and the other to the tomb of oblivion, he assays to obtain the favor of the Board for the remainder. But though the Board is indifferent and dead to the claims of three millions of groaning bondmen, it is a sleepless sentinel for the interests of the slaveholder, and the resolutions must be hewed or enlarged, so as to accord with the iron-bedstead standard set up by the Slave Power.

It was apprehended that the phrase 'and support' would be construed to be an approval of the act of the Board, in its refusal to send out a slaveholder as a Missionary, it was therefore proposed to condense, (pardon us) to strike out the words "and support." After some discussion the bright thought struck some mind that by introducing the word 'liberal' before the word 'support' it would restrict its meaning to dollar and cent support. It was therefore so amended. This is the one additional word to which we referred.

In presenting our authorities we shall first invite attention to a statement published in the *Christian Watchman*, which we will introduce by the declaration of that periodical, that "the *present* position of the Foreign Mission Board is precisely what it was before the reply of the Acting Board to the Alabama Resolutions; and whatever that document did mean, it has now no force or authority in defining its position or future action."

After presenting Eld. Wayland's report the *Watchman* says:

"In this report nothing is said about the reply to the Alabama questions, yet it is not easy to see how any form of words could annul it more completely than does the third article of the Report. 'Here such a case to occur,' says the report, that is, were a slaveholder to ask for a Missionary appointment,—'We would not desire our brethren to violate their convictions of duty,' &c. In the first place, therefore, one point is plain: the Acting Board must not decide such a case *before it occurs*. In other words,

they must decide no more hypothetical cases. In the second place, should such a case really occur, the Acting Board are not to decide it. Whatever their private opinions or public avowals, their constitutional obligations, as a trust body, are now soberly explained by the General Board. Should a slaveholder ask to be appointed as a Foreign Missionary, to-day, the Acting Board have no constitutional power to reject him *because he is a slaveholder*. But in the third place, they are to 'refer the case to the Convention for its decision.' It is not easy to see how the reply to the Alabama Resolutions, as it has been generally understood, could be more entirely set aside than by this report. *This, then, is the PRESENT position of the Foreign Mission Board, unchanged in every respect from what it has ever been it is true, but defined, one would suppose, beyond the power of mistake.*

"It will also be remembered that after this report had been adopted by the General Board, two resolutions were offered, one of which was expressive of approval of the reply in question. That was promptly rejected. The other was the following:

'Resolved, That we sincerely and deeply sympathise with our brethren of the Acting Board charged with the interests of the Missions during the recess of the Convention, in the responsibilities they sustain, and the difficulties with which they are surrounded, and we now pledge to them our cordial co-operation and support.'

"This was objected to, because it was feared that the last word would be understood to refer to the same reply. Several members declared that they could not consent to the passage of the resolution if it was to be construed into an *approval* of the past action of the Acting Board, but would cheerfully vote to support them by pecuniary aid in future. After considerable discussion, it having become evident that the resolution could not pass in this form, it was moved that the words 'and support' be struck off, so as to pledge future co-operation only, till at length, it was suggested that the words 'liberal support,' would obviate all difficulty, by confining the meaning entirely to pecuniary co-operation, and thus amended, the resolution was adopted."

The Watchman further says: "The report presented by Eld. Wayland and its adoption completely annulled the reply of the Acting Board: that like the fate of disobedient and refractory school-boys, the Acting Board had received a severe reprimand, and lessons for their future guidance."

Through the very great kindness of Eld Welch, the Senior Compiler received the following letter, in answer to one he had written. To this reply we are indebted for information important to a proper understanding of the proceedings in Providence, and obtainable no where else.

BROOKLYN, April 26, 1849.

DEAR BR. FOSS:—Your favor of the 18th instant was duly received and recalled to mind events and conflicts long past; painful at the time, but subsequently useful in the salutary lessons they have imparted. I preserved copies of the Resolutions to which you refer, and as the best reply I can make to your inquiry herewith transmit them. At the session of the Foreign Board at Providence, I presented and urged the adoption of the following:

1. *Resolved*, That we sincerely and deeply sympathise with our brethren of the Executive Board, charged with the interests of the Mission during the recess of the Convention, in the responsibilities they sustain and the difficulties with which they are surrounded.

2. *Resolved*, That the position recently assumed by them, as expressed in their reply to certain interrogatories proposed by the Alabama Baptist State Convention in which they say, "One thing is certain we can never be a party to any arrangement which would imply approbation of Slavery," is by us approved, as eminently worthy of them, the Denomination they represent, and the cause in which we are mutually engaged; and we now pledge to them our cordial co-operation and support.

After a protracted and somewhat piquant debate, the Resolutions were negatived, and the document prepared by President Wyland, adopted.

The Resolution offered at the organization of the A. B. Miss. Union in New York was as follows:

Resolved, That this Convention entertaining a high estimation of the self-sacrificing and devoted labors of their brethren of the Acting Board, do tender to them the expression of their entire confidence and affection, that they appreciate and approve their fidelity to God, his cause and people, in the very difficult and trying circumstances in which they have been placed.

This never came to a vote; it was warmly resisted and by so much influence and feeling, that I was under the necessity of withdrawing it or of suffering an exciting debate to be prolonged: I chose the former evil and the Resolution failed.

This I believe fully replies to your inquiry.

I am, affectionately,

Eld. A. T. Foss.

B. T. WELCH.

Manchester, N. H.

It would seem that the God of truth had purposed that an amount of evidence should accumulate, oppressive in its weight, betokening the guilt of the General Board in its deed of sin at Providence.

It certainly was no great task for the Board to treat slavery as a sin. The decision of the Acting Board in refus-

ing to send out a slaveholder as a Missionary amounted to a censure upon slavery in the eye of the community. But what see we in Providence? The Acting Board upon its knees re-avowing neutrality. (p. 136.) The General Board censuring them for their unconstitutional conduct, in rejecting a slaveholder, and then voting down the moral sentiment of hostility to slavery as presented in the resolutions of Eld. Welch, and carefully shaping and modifying every resolution so as to give no offence to the "dear southern" (slaveholding) "brethren."

Two thirds of the Baptists in the Free States believe that the Acting Board treated slavery as a sin, and that the General Board sustained them in that position.* And no wonder; that impression would be probably made by the reports of the Reflector, and the Register. "They that lead the people cause them to err." Isaiah 3. 12.

After the proceedings in Providence many Baptists were in doubt as to the position occupied by the Acting Board, as the following extract from the Reflector will show.

[From the Christian Reflector, Oct. 2, 1845.]

LIGHT WANTED.

MEANS EDITORS:—Not a few of your readers would be glad to have you reflect light on the following questions.

1. Does our Acting Board of Foreign Missions stand upon the ground they indicated in their reply to the queries of the Alabama State Convention, or upon the report of the Committee on that correspondence, at the annual meeting of the Board?

2. Is it agreeable or disagreeable to the Acting Board, as a body, to have editors, and pastors, and churches, and associations bear their approving testimony of the position defined by said letter?

INQUIRER.

Editors say :

So far as we know, the members of the Acting Board adhere fully to the position they assumed in their response to the Alabama Convention. We think they are more fixed and unanimous on that ground than they were when they voted to send the letter. But whether they also stand on 'the report of the Committee on that correspondence' is a point on which we have no positive evidence. Probably some members never endorsed the report; possibly some were and are still, uncertain as to its import; and very likely others stand upon both the 'reply' and the 'report' maintaining that there is no discrepancy between them.

As to the second question, * * * The members of the board are

* The Junior Compiler in conversing with Br. Wade, the Missionary to Burnah, found that he was under the erroneous impression that the Acting Board was sustained.

not ashamed to have it known what ground they took in reference to the Alabama resolutions, nor to be recognized every where as still occupying the same position. Such at least is our conviction, based on the knowledge within our reach. If we are in error, those more immediately concerned will have the goodness to correct us.

It is evident that "not a few" supposed that there was a want of agreement between the refusal of the Acting Board to employ a slaveholder as a Missionary, and the report of Eld. Wayland on that decision, which report was adopted by the General Board. They thought that the report did not sustain the decision.

It is also evident that the Editors of the Reflector had the same views as the correspondent "Inquirer," however stoutly they might have maintained the contrary at other times.

"We think they (the Acting Board) are more fixed and unanimous on that ground, than they were when they voted to send the letter. But whether they also stand on the report of the Committee on that correspondence, is a point on which we have no positive evidence."

If the report sustained the decision of the Acting Board, why were the Editors without evidence on that point? If such had been the case there could not have been that lack of evidence over which the Editors seem to sorrow.

The rays of light "Reflected" on the Inquirer are few, faint, and remarkably divergent. The Editors seem not to know *where* the Board do stand, but to have a vague apprehension that they *may* stand in a number of positions, at the same time, on the same question.

The Board seem to be quite willing to have an anti-slavery character at the North, (having the fear of Free Missionists before their eyes,) and to be quite unwilling to do anti-slavery deeds, (having also the fear of the slaveholders before their eyes.)

Mr. Beebe thought they had been "between two fires." we think they have been between two fears. In illustration we present the following extract:

In the Baptist Register, H. J. Eddy, Agent of the Triennial Convention, in describing an Anti-Slavery Baptist Convention, says:—

"Being present, I was surprised to find those who still asserted the *pro-slavery* character of the old Board. Resolutions were passed to that effect, and in favor of continuing the New Board, (Free Mission.) An agent of the New Board was present and urged its claims, asserting that the old Board is still *pro-slavery*, and is still receiving contributions from

slaveholders, leaving the impression that there is no difference between their present and past position on that subject. I was constrained to answer him and asserted that the South had formed a New Board, and we had no more contributions coming from that quarter; that I believed every obstacle which laid in the way of honest abolitionists was removed, every thing they at first contended for was granted."

Mr. Beebee adds :

"To talk about the old B and being pro-slavery after the recent decided action, is an insult to common sense."

In May, Mr. Beebee wrote thus from Providence :

"In the reply to the Alabama Resolutions, which the Board were required to answer they did not set forth any *new principle of action*."

The reader will compare these statements with each other.

CHAPTER X.

DISCUSSION IN PROVIDENCE CONTINUED—A. B. H. M. SOCIETY—REPORT OF COMMITTEE ON DIVIDING THE SOCIETY—VIEWS OF THE CHURCHES—MOTION OF WELCH—SUBSTITUTE OF MAGINNIS—AMENDMENT OF COLVER—PROMISES MADE AND VIOLATED.

Among the Baptist churches at the North the anti-slavery feeling was rapidly increasing, the power of pressure from without was felt by those conductors of our Benevolent Societies, who felt determined to give up neither southern union or northern funds.

The movements in Philadelphia of the A. B. H. M. Society, staved off the slavery question, but, like the tide's returning wave, it came upon them with increased volume and accelerated force. These Societies prized the power they held, and longed for more. They had felt some amenability to the churches, they had wished it were less. Coming events are said to cast their shadows before, and in the speech of Eld. Wayland we perceive some fore-shadowing of an irresponsible power which rising above all amenability to the churches, should defy their great Head, and struggle for the keys of Heaven and Hell.

Listen, reader, to the remarks of a professed servant of the churches for Christ's sake.

Eld. Wayland moved the laying of the whole subject on the table. He said the liberty taken by the committees was unprecedented. *The churches, as such,* had nothing to do with the subject. It belonged exclusively to contributors to the Society to say what disposition shall be made of its funds."

This speech looks to a money-basis. We shall watch the approach of such a power. Popery rests on a money basis, and two things which are equal to a third, are equal to each other. But we are anticipating; we present the discussion, simply observing that the words of the amendment by Eld. Colver are carefully omitted in the report of the Reflector. While in New England, we engaged a friend in visiting Providence, to carefully examine the Dailies; he did so, procured a back number and made some transcriptions; still we were without the amendment. Happily, however, after arriving in New York, we found in the N. Y. Baptist Register the missing link in the chain of events.

AMERICAN BAPTIST HOME MISSION SOCIETY,
PROVIDENCE.

TUESDAY, APRIL 29, 1845.

The A. B. H. M. Society assembled at half-past two. The President, Hon. H. Lincoln, in the chair. Prayer by Eld J. Barnaby, of Mass. The Committee appointed at the last annual meeting, to whom was referred the question of an amicable dissolution of the Society, or of devising some means by which members holding conflicting views upon the subject of slavery could act in harmony, reported through their Secretary, Eld. P. Church, of New York. Previous to reading the report, the chairman of the Committee, Hon. H. Lincoln, made some remarks relative to the course pursued by the Committee after their appointment. They met on the day subsequently, and feeling they could not then agree upon any plan to be presented to the Society, it was arranged that the members should endeavor to ascertain the views of the churches, in the several sections of the country where they resided, and report to the chairman by the commencement of the present year. It would seem that the members took different views of the extent and nature of their duty, and acted accordingly. A meeting of the Committee was held on Monday previous to the day of the annual meeting, when the report read by Mr. Church was adopted by a majority of the members. It recommended that the Society be continued on its present basis of organization.

Eld. Welch inquired of the chair what response had been returned to the inquiries proposed to the churches.

Eld. Hill, Corresponding Secretary, doubted whether it was proper to propose such questions to the Committee.

The chairman replied to Eld. W. that he knew nothing of the circular which had been issued. His impression was that no action of the Committee justified the issuing of the circulars.

Eld. Charles, of Mass., referred to the circumstances under which the Committee was appointed. The design was to get at the feelings of the churches. He hoped we should hear from the members of the Committee what is the response of the churches. He dreaded the suspense of another year.

Eld. Welch believed that a debate might be prevented by a definite answer to his inquiry. One member has stated the reason of issuing the circular, viz., that it was to draw out the views of the churches. In accepting the report, he wished to know whether he accepted the opinion of the Committee, or the expression of the churches.

Mr. Colver, of Boston, observed that from the commencement there had been a difference in the feelings and views of the Committee. In the record of the doings of the Committee, at their first meeting in Philadelphia, a preamble and resolution was prepared. Part of the Committee insisted on the appointment; others did not. It was decided that brethren should endeavor to ascertain the mind of the churches. Himself and Br. Jackson, of New Bedford, drew up a circular, in which questions were proposed embodying the words of the preamble and resolutions, under which the Committee was appointed. These circulars were sent to the Baptist churches of nearly all the New England states. But few responses, however, had been returned, owing partly to the imperfection of the course adopted.

The churches in Vermont had passed upon the subject in their State Convention: one hundred and forty-two letters had been received from the churches and pastors, declaring their dissent to the appointment of slaveholders as Missionaries. One church had no objection to their appointment. Some three or four churches would have the subject left to the discretion of the Executive Committee.

Eld. Church, on returning home from Philadelphia, had felt at a loss to know what was his duty as a member of the Committee. He prepared a circular, and sent it to the chairman, but the latter thought it not best to have it published. He had finally addressed the churches of his state, and had received a return from six churches who were in favor of the Society as it is; thirty-six churches had expressed themselves in favor of a change. He was not able to determine the feelings of the state from the thirty-six. The report is based upon my own opinion. He believed that if a right kind of feeling prevailed here, by looking at the principles upon which the Society was organized, and the course pursued heretofore, we might be relieved from the difficulties which now perplex us.

Eld. Tucker, of New York, thought we ought to come at the subject in a business way.

It was then moved and seconded that the report be accepted.

Eld. Campbell, of Georgia, said that he understood the object of the inquiry was to ascertain the views of the churches. But do not the majority of Baptist church members reside in the South?

Eld. Welch replied that the majority of southern church members were slaves!

Eld. Campbell denied that this was the case.

Eld. Granger, of Rhode Island, called for the reading of the minority report.

Mr. Colver, its author, rose and explained the delicacy of his position, as standing alone upon the Committee. He had based his report upon facts which had come before the Convention. He read his report which recommended the dissolution of the Society.

Eld. Tucker, of New York, moved that the report be adopted.

Eld. Wayland moved the laying of the whole subject on the table. He said the liberty taken by the Committee was unprecedented. The churches, as such, had nothing to do with the subject. It belonged exclusively to contributors to the Society, to say what disposition should be made of the funds. Besides, the number of the churches heard from was too small to furnish any basis for action.

Eld. Wayland's motion prevailed.

Eld. Welch then rose and said that he felt it his duty to his God, to the church, and to crushed humanity in our land to say a word. He was about to present a resolution, and while he did it he would express his deep feeling and warm sympathy with his southern brethren. The aspect of the case as it presented itself to his mind was momentous indeed.

* * * He would co-operate with the South still, but he would have the union sanctioned by truth and righteousness. He would if possible hold his brethren in the bonds of Christian affection, while at the same time he would pour into their ears the truth of God with reference to their duty to the bondmen. They are fettered by educational prejudices and feelings. The only method left us is to reason with them. * * * He cannot—he never could—he never would, directly nor indirectly, as an individual or in his associated capacity as a member of a church or society, give his sanction to slavery. As an American he would meet this question; as a Christian; as a man. Will you by your action, sanction a system which closes the Bible from the eyes of millions—which converts a freeman of the Lord into a chattel! O, my brethren, do right—dare to do right,—and leave the consequences with God. He offered the following resolution:

Resolved, That in view of our allegiance to the King in Zion,

it is, in the judgment of this Society, inexpedient for the Executive Board to employ brethren holding property in their fellow-men, as Missionaries in the field of their operations.

The Society then adjourned to meet at half past 7, P. M.

TUESDAY EVENING.—Singing by the choir.

Prayer by Eld. Williams, of Maine.

The resolution offered by Eld. Welch, of Albany, was taken up for further consideration, and the previous question called for.

The call for the previous question being temporarily withdrawn, Eld. Campbell, of Georgia, obtained the floor, who stated that he objected to the resolution on several grounds.

1. It had been said that this resolution was an expression of northern feeling. He asked repeatedly, is this Society a *northern* institution? Certainly not.

2. We regard it as a violation of the letter and spirit of the Constitution of the Society. Do the northern men suppose that southern men would have gone into this organization but on equal terms? Our churches are regular Baptist churches; and our fathers who joined this Society expected they would be treated as such.

3. It had been said that a large proportion of the Baptists at the South are slaves; but we claim to be regular Baptist churches. In passing such a decision on us, you cast a censure on Heaven itself; and as far as this decision is concerned, you prescribe yourselves. To pass this resolution would be to destroy the Society as far as the South is concerned. On this point we have deep feeling. Our best men are from the North, and we need more such men. But pass that resolution, and they can come among us no more. Is it right, in the sight of God or man, to pass, in a national institution, a resolution so sectional in its character? Would it be constitutional? Would it be Christian? The resolution is a violation of the constitution; and I warn you of its effects on the Society and the union of these states. But even if this resolution pass, we feel that God will not forsake us, but that he will still enable us to give the word of life to the perishing.

Eld. Colver, of Boston, said that the brother had asked two questions, and answered them himself. Is this a northern institution? No sir. Is it a southern institution? No sir. Is it a southern and northern institution? No sir. It is an institution of Jesus Christ—and bound only by his laws.

Nor is every member of a Baptist church, in good standing, qualified to be appointed as a missionary. There has a change come over the South. When the Foreign Mission Society was formed, the southern brethren themselves would have refused to appoint a slaveholder as a Missionary. At that time, such men as Thomas Jefferson wrote to Dr. Price in England, and begged him to address the young men in the colleges of Virginia against slavery. The same was true then of many other men at the South.

Allusion had been made to the discipline of the churches. It is not claimed that we should interfere with the independence of the southern churches.

Mr. C. quoted several passages showing that the application of Scripture by the churches of the South would soon remove slavery from the land.

And yet we are told that we must allow our Missionaries to take the Bible to defend this institution, at which humanity revolts. Our brethren in the Ministry at the South are themselves in bondage. Their hearts might flow over with kindness to their brethren who came from the North, but the master mob rules at the South, and tells the southern preacher what he shall say and hear from others.

He did not want division. God knew that his heart held no unkind feeling towards the South; if they would continue with the Society on the platform of this resolution, he would take them to his heart and his home. He would treat no one of the Southern brethren ill; but, for their own sakes, he was bound to remonstrate and entreat until slavery is entirely and forever abandoned.

He longed for the days of peace to return. But while slavery was in the churches, peace is impossible.

Eld. Wayland said that he did not like to give a silent vote on this question. He did not know that the 'King in Zion' taught *expediency*. A man could hold property in man, and yet the circumstances and feelings under which he holds it might be such as to make him as innocent of slavery as he was. No thoughtful man, it seemed to him, could vote on that resolution in the affirmative. Besides, it is against the constitution. It is a radical question; and touches the very foundation on which the Society is based. There is no Society left, and no one has a right so to act in this case. If a division is deemed necessary, and is called for, let it be done constitutionally.

He regretted to hear remarks made here on the distinct question of slavery and anti-slavery. The only question is, does the appointment of a slaveholder as a Missionary involve a constitutional violation, or not? He believed the union of Christian men a thing to be sought after. It was the last thing Jesus Christ prayed for. Brethren had said that a dissolution would bring peace. But such a dissolution as is now contemplated cannot but be disastrous.

What is the point of conscience here? Have not the South a right to appoint their own Missionaries? Are we responsible in any way? [At his request the Secretary read the resolution offered by Eld. Fuller, at the last meeting.]

How can any man's conscience be pressed on such a point? With this understanding, he could co-operate with his brethren at the South, although he thought them in grievous error on this subject. But it is an unfair thing for us to decide a question of

this kind in this one-sided manner. The South are not represented here. Let us be just to freemen as well as slaves—acting fairly, honorably, uprightly to all. If, then, it shall be necessary hereafter to divide, let us give what is due to the other parties of the compact who are not here to act.

Eld. Wayland closed with moving the reference of the subject to a special committee.

Pending this question, Eld. Choules took the floor, and said that if not a southern brother had been present, the decision of this question in the affirmative would be perfectly just and fair. The South had been thoroughly notified; and if they had failed to attend, it was not the fault of this Society.

As to expediency and referring this question, let it be remembered that the subject had been referred to a committee last year, and it was expected that definite action would be had at this meeting. It was due to the large number of brethren present that it should be had.

Information as to the grounds for the appointment of the committee being desired, Eld. Wayland responded, stating that the committee should be raised to afford the South one more opportunity of seeing whether or not they could continue with us. But if we must separate, let us do so with entire respect for the feelings of other brethren.

Eld. Tucker, of New York, said he was deeply distressed, as he had hitherto been, while attending the meetings of the Home Mission Society. He had this conviction respecting the North, that a separation is not sought after here, nor will it be regarded with pleasure. But he believed that if all the wise heads and warm hearts were engaged in laying the foundation of such a separation as would lead the North to act for themselves, and the South by themselves, every church being left to act as she pleases, we should be doing the greatest service to the Lord Jesus Christ. The South and the North cannot co-operate any longer with slavery as a component part of our Union. He had fostered no spirit of rash denunciation and hasty threats of withdrawal, believing that we ought not to call on churches to act in such a manner. We should approach southern men as brethren—and, yet, with the declaration that our sentiments are nothing less than anti-slavery. If ever he did any act in the fear of God, it was when he recorded his name against appointing a man who was a slaveholder, and a voluntary defender of slavery. And yet he did not say that no slaveholder was a Christian. He would treat them all with kindness and Christian courtesy; but sooner would he have his right arm wither than sanction by any act the rightfulness of slaveholding.

A word as to the resolution passed at the last meeting. If that resolution was conclusive, why was the committee appointed to report at this anniversary? Why take a step to provide for the dissolution of the Society? If Br. Fuller were here, he could

say to him kindly—if we cannot see alike, let us divide peacefully; for never can we agree, unless our brethren at the South change their ground.

Under these views, he would have some plan adopted by which a separation can be honorably and quickly effected, for the good of the cause of the Christ, and the glory of God. He would treat those brethren kindly, as he feels towards them; but he should vote for the resolution. He wanted the brethren who could not vote for it to vote against it, and let the record stand until the last day. We ought to breathe the spirit of Christ, and show it to the friends of the dear Redeemer. We hope the day of universal liberty is coming, when these brethren at the South will thank us for this decision, and meet us with open arms. God will bless us if we do right; and we do not fear to leave the whole consequences in His holy hands.

Eld. Blain, of Conn., said he would not lift his voice to sever hearts that God would have united. But the South had demanded a decision, and it is time a decision was had. Conventions, Associations, Churches at the North, had long been agitated with this question; and it was time that it was put to an end. We have waited, and looked forward, and hoped that the light would yet spread and unite the North against slavery. Let us now pray for pardon for the undue heat of the past; and now that we are met on a ground where we see and feel right, let us go forward unitedly. The South has always been united in favor of slavery. Let us be united against it. A prompt answer is demanded of this Society by the South; and as they have received it from the Foreign Mission Board, let them receive it from us. If a majority wish to refer, or to vote down the resolution, let us all show that spirit which we can meet with joy when the Heavens shall be on fire. Let the resolution be passed, and if the South withdraw, we will not throw after them one unkind word. Let them work by themselves; and just as far as they follow the teachings of the Bible, they will prosper. But no Board can have his co-operation that will appoint a defender of slavery, or a voluntary holder of God's temples and members of Christ as slaves, as a Missionary. He believed the day was coming when the South would bless the day when this decision was taken, so far as God will approve it.

Eld. Williams deprecated the passage of the resolution, and hoped the whole subject would be referred to a special committee. He felt regret that while Baldwin and Furman could meet together in the Foreign Mission, and Going and Mercer in the Home Mission, we who kept their graves, should injure the cause by separation. We cannot prove the sin of slaveholding by this act; for Christian men hold men as property. We cannot deny the Christian character of the South by legislation. The past history of the church and the country warns us that we cannot stop here. We must look at the consequences that are before

us. He desired the ultimate liberation of the enslaved; but he would divide, if divide we must, so as to leave us little alienation as possible behind.

Eld. Sears said, that he could not give his silent vote without explaining in a few words. There was no analogy between this resolution and the decision of the Foreign Mission Board.

The resolution did not seem to agree with the character of the constitution of this Society. Does any one suppose that our southern brethren will co-operate after the passage of this resolution? The South would go off as one man; but he solemnly believed this is not the way to divide. If a division be made, it is to the everlasting dishonor of the North. The question of slavery does not come into this decision, so as to secure an amicable division; and posterity will regard the South as the injured party.

It is unconstitutional. The constitutionality of this resolution has not been shown. The moral results on all our moral and religious action are pernicious. Does not question the corruptness of slavery; but, then, we must take measures here on constitutional grounds. Under the present circumstances, our violation of the constitution will furnish a dangerous precedent. What will be sacred in constitutions if such a violation takes place? Will it not be a tocsin for the dissolution of all societies? Where can there be permanent union at the North? Let us secure division, if it must be had, as I am inclined to think there must be, let it be done in such a manner as we shall all look back on without regret.

Eld. Welch replied, that if he knew any thing of his own heart, he had an earnest desire to be honest and kind. Nor could he doubt the right tendency of the principle involved. Does the resolution say more than the vote of the Foreign Mission Board? He had rather be the writer of the Circular of that Board, than the Declaration of American Independence. God had made him responsible to His moral government. He wished his brethren from the South could read his heart. He was sure they would see nothing there but the kindest emotions. His house and his pulpit are open to all who bear the image of Christ. But this resolution was offered as the only means of uniting the North, and eventually of bringing the South to a just position. A carnal policy can never meet the pleasure of God.

Mr. Roberts, of New York, was opposed to reference. It had been tried and failed.

Eld. Maginnis, of New York, offered the following substitute providing for an amicable dissolution of the Society:

Whereas, the American Baptist Home Missionary Society, is composed of contributors, residing in slaveholding and non-slaveholding States; and *whereas* the constitution recognizes no distinction among the members of the Society as to eligibility to all the offices and appointments in the gift, both of the Society and of the Board; and *whereas* it has been

found that the basis on which the Society was organized is one upon which all the members and friends of the Society are not now willing to act; therefore,

1. *Resolved*, That in our opinion it is expedient that the members now forming the Society, should hereafter act in separate organizations at the South and at the North in promoting the objects which were originally contemplated by the Society.

2. *Resolved*, That a Committee be appointed to report a plan by which the object contemplated in the preceding resolution may be accomplished in the best way, and at the earliest period of time, consistently with the preservation of the constitutional rights of all the members, and with the least possible interruption of the Missionary work of the Society.

Eld. Welch was opposed to the amendment, because it advocates disunion—it demands the sundering of tender ties, and the loss of an influence for good, for which no reparation can be made. This amendment looks to a dissolution of the northern from the southern States of the American Confederacy; and when we begin to calculate the value of the Union, we must cut the cords that bind us together. The South would not cut themselves from us because we respected our consciences. They would respect us so much the more. They cannot weary our love.

Eld. Hill, the Secretary of the Society, said, that he was opposed to the amendment. He had discovered that the Society could not dissolve itself. It was an incorporated Society, and stands on the laws of the State of New York. He hoped the amendment would not pass.

A motion was here made to adjourn, till Thursday morning 9 o'clock, which having prevailed, prayer was offered by Mr. Webb, of Philadelphia.

THURSDAY, A. M.

Prayer by Eld. Wildman. The records of the preceding meeting were read by the Secretary. The motion offered on Tuesday evening by Eld. Wayland, to refer the resolution proposed by Eld. Welch, and the whole subject, to a committee, was called for, and being put, was lost. The question recurred on Eld. Welch's resolution.

To this Eld. Maginnis, of New York, proposed the amendment which he read on Tuesday evening. He stated that a division between the South and the North had already taken place, and must be recognized. Delegates present from the North say, that if the Executive Board shall appoint slaveholders to be Missionaries, they cannot sustain the Society. Members in and from the South say, that unless such appointments are made, they will not sustain the Society. It is not well to adopt any measure, which shall seem to any to violently repel from us a portion of the Society. The separation proposed can be made. The difficulties stated at a previous session, do not interfere with it. The present Society shall continue, the charter and the name being transferred to southern members, and they trans-

ferring to a new Society in the North, whatever claims or property the North may possess; or the charter shall be retained by the North, and all the rights of the South be duly regarded and allowed. This arrangement can be made easily and satisfactorily to all parties.

Eld. Hill, the Secretary, said the division could be made in the manner proposed by Eld. Maginnis.

A few remarks followed from different members, when the question on the amendment was put, and by a considerable majority. Eld. M's., amendment was adopted. The resolutions therein proposed were likewise passed. The second, requiring the appointment of a committee to report a plan for division, the following gentlemen were appointed: Elders Maginnis, Wayland, Welch, Sears, Tucker, Webb, and Taylor. Eld. Welch declined to serve, and the Hon. J. H. Duncan, of Massachusetts, was appointed in his stead.

Adjourned with prayer by Eld. Brouner, of N. Y.

THURSDAY, P. M.

Prayer by Eld. E. Cummings of N. H. A motion was made by Mr. Eddy, of Mass., that the speakers be limited to ten minutes which was adopted.

Eld. Maginnis, Chairman of the Committee on the proposed division, reported as follows:

The Committee appointed in relation to a mode of separate action and organization, submit the following report:

As the existing Society was planted in the North, has its Executive Board, and there received a Charter of Incorporation, which it seems desirable to preserve, and as a separation seems to many minds inevitable, owing to the strong views of churches and individuals against the appointment of slaveholders to serve the Society, and as such views prevail principally at the North, therefore, in view of such separation, we recommend the adoption of the following resolutions:

1. *Resolved*, Should such separation among the former friends and patrons of the Society be deemed necessary, that the existing organization be retained by the northern and other churches, which may be willing to act together upon the basis of restriction against the appointment of slaveholders.

2. *Resolved*, That the Executive Board be instructed, in such case, to adjust upon amicable, honorable, and liberal principles, whatever claims may be presented by brethren who shall feel upon the separation, unable farther to co-operate with the society, or disposed to form a separate organization at the South.

A discussion arose on the acceptance of the report, in which Messrs Colver, Barnaby, and Maginnis briefly participated. Eld. J. M. Peck gave an account of circumstances connected with the origin and history of the Society, and stated that the present position of things was never anticipated by their founders. He was convinced that a separation was inevitable; although not unwilling himself to co-operate with brethren South or North, others were, and he respected their consciences. There are diffi-

culties connected with this subject, especially in the division of the West. Mr. Peck did not regard the separation of the Societies as so great an evil. They are not the church—nor ecclesiastical bodies.

Eld. Brisbane moved the adoption of the report. He did not believe we should ever arrive at a point where we agreed altogether. He could object to some things, but on the whole was in favor of the report. He believed the whole North would be united; he had been in a position of disagreement with his brethren, but hoped to be so no longer. We could part with the South with kind feelings, as well as meet them thus. He would cherish and express the kindest feelings to his southern brethren.

Eld. Church, of New York, was in favor of union, but saw it to be impossible; he left home to come to this place with the conviction that in the progress of these meetings we should come to this result.

Eld. Moore, of Michigan, stated that the Michigan State Convention had instructed him to convey their wish that no slaveholders should be appointed as Missionaries. But he had great concern for the result. The cause is dear to western churches, and he hoped that the result of our action would not be unfavorable to that cause.

Hon. J. H. Duncan stated what he conceived to be the position in which these resolutions would leave the Society. It would continue to exist under its present charter; but here is a provision that in case the South form a separate Society, as we expect they will, a satisfactory arrangement shall be made by which those who organize at the South shall receive all that may belong to them.

Eld. Kennard, of Philadelphia, made a sorrowful address. He regretted most deeply the separation, and yet admitted that it was inevitable.

Dea. Colgate, of New York, earnestly deprecated the decision to separate. He saw no good reason for it. He regarded this movement as a result of temporary excitement. Dea. Crane, of Baltimore, followed in a similar strain.

Eld. Wildman, of Connecticut, was opposed to the idea and talk about division. He preferred an open and manly avowal of sentiment. The South are frank. We should be equally so. The South will then decide for themselves.

Mr. Jeter, of Virginia, stated that the South deprecate division—love the North, &c. But they will not labor with the North, except on terms of entire equality. You must appoint slaveholders, or we cannot work with you. The responsibility lies somewhere, but not with us. He was tired of wrangling, of the excited discussions of these meetings. At the Convention in Philadelphia he entered warmly into the discussion, hoping to secure the object and prevent results which are now realized. But he left that Convention resolved to debate no more. He regarded

all us brethren, even the ultra Abolitionists, and was much affected in thinking that this was the last time he should thus meet his northern brethren. The South expect the division, and are making preparations for it.

Eld. Cone had not been able to be present during the discussion; he desired explanations, which were given by Eld. Maginnis. Eld. Caswell moved that the whole subject be laid on the table, but the motion was lost. Eld. Colver moved an amendment. While this was under discussion, a motion to adjourn prevailed.

FRIDAY, A. M.

Prayer by Eld. Morton of New York.

Eld. Tucker arose. He had said little but had felt much. They had considered the subject at meetings of the Board. He had committed himself there—he had done so because he deemed it the will of Christ. He could not believe it proper to appoint a Slaveholder—had every where recorded his vote against it. We must decide the question—decide it *now*, and deliberately, and so that brethren in New York can act together. Otherwise the influence will be disastrous. He would do nothing violent, nothing dishonorable. He was on the committee appointed yesterday, and entered upon his duty hoping for happy results. They had free conversation with brother Taylor of Virginia. His spirit was exceedingly kind, and he did not materially object to the report which they decided to make. They understood the report to imply that hereafter no slaveholder should be appointed. He feared, however, there was some misunderstanding on this point. The Chairman, Eld. Sears, and others so understood it—that no such appointment would be made. Br. Taylor had gone home with this impression. But he and others at the South would regard the amendment proposed by brother Colver, as a virtual violation of obligation. Brothers Jeter and Taylor say the charter and the Society belong to the North. The brethren in New York will agree, on the basis of that report, not to appoint a slaveholder.

He should propose to amend the Constitution next year. All admit the necessity of separation, the prevalence of anti-slavery sentiment. He was seriously, earnestly, entirely opposed to slavery. Adopt this report and there will be no division in New York.

Eld. Maginnis stated the object which the Committee had in view. They all agreed in the object; it was to have a Society in the North that will not appoint slaveholders. The only difficulty was with regard to the manner of accomplishing it.

Eld. Gillette was opposed to the resolution, and in favor of the report. He and his brethren in Pennsylvania were generally satisfied with the Home Missionary Society as it is. He spoke of the destitution in that state, and of the much the churches had done for Home Missions.

Eld. Colver referred to the history of this movement, and to the present state of things; expressed confidence in the statements which had been made by the authors of the report relative to the future appointment of slaveholders, and withdrew his amendment. The question was now on the adoption of the report.

Eld. Cutting, of Mass., thought we had no right to pass a northern resolution in a national Society. He therefore was gratified that the one proposed had been withdrawn; he hoped no more resolutions would be presented, but that we should act at once on the report.

Eld. Blain offered some very conciliatory remarks, being entirely in favor of the report, since it is understood that the Board will not employ slaveholders.

Eld. Church had concluded that the course proposed was the best. He agreed in regard to this measure with Br. Colver. He hoped for unanimity.

The report was adopted by an almost unanimous vote.

[Correspondence of the Editor of the Register from Providence.]

"The American [Baptist] Home Mission Society held an adjourned meeting yesterday afternoon, [Thursday, May 1.] when Eld. Maginnis of New York, from the committee appointed to draft a plan of division of the Society made a report. The report does not recommend division or separation, or any thing --except that if separation should take place, the Society having been planted and chartered at the North, and having its Executive Board there, the northern portion should retain the constitution and charter, and the Executive Board should adjust all claims on the Society which should be presented by southern members, or auxiliaries, in a liberal and conciliatory manner. The report and motions in regard to it, were debated until 4 o'clock, P. M. Mr. Colver, of Boston, offered an amendment to the report to the effect that the Board should not hereafter appoint slaveholders as Missionaries, and it was adopted.

After some farther exciting conversation, the previous question was called for from all parts of the house. A motion was now made to adjourn. Mr. Colver then moved that the previous question be now taken, and asked for the vote on his motion. Mr. Duncun argued against the taking of the previous question, because he said, the amendment adopted had made the report unconstitutional; and the motion to take the previous question was lost. A reconsideration was then moved of the vote whereby Mr. Colver's amendment had been adopted and it was carried.

The question then recurred on the report as it came from the committee, but before any vote was taken, the meeting adjourned amidst the most intense excitement, and some confusion, till this morning at 9 o'clock.

FRIDAY, May 2.

This morning the Society again met, and the report of the committee was again the subject of discussion.

Mr. Colver moved to amend it by adding a resolve declaring it inexpedient for the Executive Board to appoint a person a Missionary who held or advocated the holding of his fellow men in slavery.

Mr. Tucker, of New York, opposed the amendment, but said he would pledge himself on the strength of assurances made to him, that if the report was adopted, the Board would *not* appoint any man a Missionary who held property in his fellow men.

Eld. Maginnis supported Mr. Tucker in this declaration, and assured the Society that if the report was adopted, no slaveholder would be appointed a Missionary.

Whereupon Mr. Colver arose and said on the strength of these assurances, which he had no doubt were made in all sincerity, he would withdraw his *motion* to amend.

The question then came up on the adoption of the report and it was adopted without division, and the Society adjourned."

These solemn promises were all violated—two slaveholders had been appointed in February, and one of them was appointed again the next year, after the fact of his holding slaves had been published in the Minutes of the Baptist Convention of North Carolina, as a proof that the Home Mission Society was willing to employ slaveholders, and as an evidence that no rule was adopted at Providence, prohibiting the appointment of slaveholders.

CHAPTER XI.

ORGANIZATION OF THE SOUTHERN BAPTIST SLAVEHOLDING CONVENTION—SPECIAL MEETING OF THE BAPTIST BOARD OF FOREIGN MISSIONS—CALL FOR A SPECIAL MEETING OF THE TRIENNIAL CONVENTION—CONSTITUTION OF THE AMERICAN BAPTIST MISSIONARY UNION PRESENTED, DISCUSSED, ADOPTED—ELD. SHARP'S LETTERS—WALKER'S REVIEW.

The discussions in Philadelphia and Providence, in the Home and Foreign Mission Societies, told with power on the Baptist churches of our land. Light, Discussion and Sympathy, like sisters of charity were doing good. The activity of mind characteristic of Americans was moving in our churches in an anti-slavery direction. Many began to examine the matter with eternity in view. And there was one, who, the more he heard of the wrongs of the woe-begone slave, the more he pleaded that aid should be furnished. Like a king, he would be heard; like a minister, he appealed to the moral sense; like a member of the bar, he grounded his claims on evidence. Disregarding alike compromises and gags he would have his say. Slaveholders and their apologists feared him. Eld. Sears denied knowing him. The Boston Board professed ignorance of him. The General Board censured him. And yet he had been heard by all, and was known by all, and was dreaded by all, and respected by all.

It was that Advocate which every *sufferer* has in the *heart* of every other man.

This Advocate having been made to believe that slavery in our Missionary bodies, has been condemned and banished, is now somewhat silent. He will yet be undeceived, and his voice be heard, like the voice of many waters.

Two points now claimed the attention of slaveholders. 1st. To quiet agitation. 2d. To guard against the future so as to retain their good standing.

As to the first, the language of Mr. Strange, a Senator from North Carolina, but expresses a primary article in the

creed of every slaveholder. "We have" said he "every thing to lose and nothing to gain by discussion." It was evident that if a southern Convention should be organized, the northern confederates could declare, "that the South had gone off;" and urge this plea at the North with very great power as a sufficient reason to quiet all agitation; and, a mutual understanding could be had between the two bodies, northern and southern, very much to the advantage of the slaveholder.

The Christian Messenger, a Baptist paper published at Indianapolis, Ia., contains the following from a Southerner:

"I know it is painful to separate from those whom we love: and our prominent brethren, who have been accustomed to represent us in the Triennial Convention, will find the trial, if it come, a very great one. But I ask such if it is not better to separate now, when it can be done *peaceably and with good feelings*, than to wait until we shall be driven to it after a series of insults and oppressions? Do the Boards of these Societies desire our adhesion? *So did the Boston Board, when the Convention met at Baltimore, less than five years ago. But the tide of anti-slavery feeling rose so high around them, that they found they must either float upon its surface, or be submerged beneath it.* Now this Board was much better able to maintain the stand it took in '40, at Baltimore, than the Bible Board the stand which it desires to take now; for, besides the fact that the majority of the northern people were then in favor of maintaining connection with the South, the Boston Board were *unanimous themselves in the same desire.* But who does not know that the Bible Board are divided? * * *

Who does not know that a member of the Home Mission Board, pledged himself to the Abolitionists, at the meeting in Providence, that he would find out and publish to the world, if any slaveholder should receive an appointment from the Home Mission Society? * * *

Brethren, it is useless to deceive ourselves. Separate we must, sooner or later; and is it not better to do so now, when it can be done peaceably, and with mutual respect and good feeling?"

Mr. Jeter said at the meeting in Providence:

"A separation was inevitable: he could speak only for Virginia, he was nevertheless satisfied that but one opinion prevailed through the South; his great anxiety was that the division might be kindly and amicably made, that the brethren of the South might hereafter send on Delegates who should be kindly greeted, and enjoy the privilege of a seat in their meetings; he by no means wished division in the North, but felt solicitous for their union."

Again, a public sentiment was forming in the North which would eventually demand a separation from slaveholders in the Benevolent Societies. The slaveholders by organizing a Society South, could anticipate this occurrence, and thus bolster up their sinking credit. Some of them saw in the

act of the Boston Board not an adherence to anti-slavery principle, but a yielding to the current of public feeling; a feeling which they knew would be progressive. They apprehended that the fear of losing northern friends might compel the Board, however reluctant, to take another step in the anti-slavery march.

Mr. Jeter in Providence, made the following very plain remarks :

He thought the position of these boards (Home and Foreign,) truly singular, they could not appoint a slaveholder as a Missionary, and yet if this slaveholder only sold his slaves, and places them by such a sale in a thousand times worse position than with him, why, then he might receive an appointment. He himself was a slaveholder, and he felt bound by the principles of humanity and religion to maintain the relation; he of course could receive no appointment, but his brother Taylor, who was pastor of a slaveholding church in the same place with him, and *identical* with him in his views, was not a slaveholder and therefore was eligible to the appointment, there was something in the position which had been assumed, which to him had a singular aspect, he must require them to reconcile the incongruity. What they had wanted at the South was frank and honest treatment by the North, but they had not received it. The present developments exhibited such an incongruity that he could see no other way than that they must now separate.*

Eld. Sears had said truly in his letter to the above speaker :

"If it should be judged expedient by yourself and your brethren to withdraw from us, I think the action of the Board cannot, except by misunderstanding, be assigned a sufficient cause."

The South anticipated the co-operation of the North in entering into their organization. The action at Providence was adapted to soothe and appease them, but it had not had time to produce this effect previous to the southern meeting, and probably they felt committed before the public to organize, as they had not anticipated a triumph in Providence.

SOUTHERN BAPTIST CONVENTION.

[From the Baptist Register.]

We learn from the Augusta Daily Chronicle that this body met at Augusta, Ga., May 3, and was called to order by Eld. W. T. Brantly, pastor of the church in which the Convention was held.

The Committee on Delegates reported about three hundred persons from the States of Maryland, Virginia, North Carolina, South Carolina, Alabama, Louisiana, Kentucky, and the District of Columbia. Owing to the short notice of the meeting of the Convention the States of

* Baptist Register.

Mississippi, Tennessee, Arkansas, and Florida, were reported only by letter.

On the second day a committee reported a preamble and resolution, the latter reads thus.

Your committee submit the following resolution, as embodying all that they are now prepared to suggest to your body, therefore,

Resolved, unanimously, That for the peace and harmony, and in order to accomplish the greatest amount of good, and the maintenance of the scriptural principles on which the the General Missionary Convention of the Baptist denomination in the United States was originally formed, it is proper that this Convention at once proceed to organize a Society for the propagation of the gospel.

Mr. Jeter spoke on the resolution, and in the course of his remarks read the following from a letter of Eld. Wayland to himself. Eld. W. says, "You will separate of course: I could not ask otherwise. Your rights have been infringed. I will take the liberty of offering one or two suggestions. We have shown how Christians *ought not* to act, it remains for you to show us how they *ought* to act. Put away all violence, act with dignity and firmness, and the world will respect your course."

Mr. Burroughs of Pennsylvania, followed and remarked: It was with pain that he contemplated the object of this assembly, not because of his opposition to the measure but because he regretted the necessity of separation from those to whom they of the Middle States had been so long bound by the ties of common brotherhood. *The Middle States were opposed to the action of the Boston Board and were at a loss what course to pursue.* They therefore waited for the light. They had passed a series of resolutions in *opposition* to the *action* of that Board. In the discussion which was held it was contended that the Board at Boston were only acting in the capacity of Agents and their course would not be sustained.

The question for a call for a special meeting of the Triennial Convention had suggested itself. But what good could result? None.

Eld. Jonathan Davis of Georgia, thought a separation would be productive of good, because *agitation* would *cease*, and he therefore favored the resolution. Mr. Hartwell of Alabama, said he had for several years acted as Agent for the Boston Board, &c.

Mr. H. is a slaveholder. The following depicts the spirit of the Body.

SOUTHERN BAPTIST CONVENTION.

[From the Charleston Patriot.]

Augusta, May 10.

The Convention has been in session twelve hours and is but now adjourned, and the hour is midnight. The result of the day's operations may be summed up in a few words. The Convention has agreed upon a constitution for its new Society, which is to be entitled the Southern Baptist Convention. The name is sufficiently expressive, but not altogether unobjectionable. The name was the result of great discussion. This is a Triennial Convention. Its first meeting is to take place in May, at Nashville in Tennessee. Eld. Johnson of South Carolina, is President of this Convention. There are two co-ordinate or rather sub-ordinate "Boards," attached. The Board of Foreign Missions is situated at Richmond, Va. Jeter of that State being

President; Fuller of S. C., Vice President; Mallory of Georgia, Recording Secretary. The Home Mission Board is fixed at Marion Alabama, with Eld. Manly at its head. Eld. Reynolds of Charleston, Recording Secretary. Judge O'Neal* of S. C., is one of the Vice Presidents. Much was said about an Indian Board of Missions and a "Southern Publication Board," but these matters were laid over for further consideration. Elds. Curtiss, Fuller, and Johnson, of S. C., were appointed to make an exposition to the world of the principles upon which the Convention has acted.

An adjournment will be carried some time on Monday, if a quorum can be kept together so long. The members are growing impatient to be gone.

MEETING ON SATURDAY.

On Saturday the Constitution was adopted. The following is the Preamble.

"We, the Delegates from Missionary Societies, churches, and other religious bodies of the Baptist denomination in various parts of the United States, met in Convention in the city of Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the *whole* denomination in one sacred effort for the propagation of the gospel, agree to the following rules or fundamental principles."

We extract some of the Articles.

Art. 1. This Body shall be styled the Southern Baptist Convention.

Art. 2. It shall be the design of this Convention to promote Foreign and Domestic Missions, and other important objects connected with the Redeemer's kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States, as may desire a General Organization for Christian Benevolence, that shall fully respect the independence and equal rights of the churches.

Art. 3. A Triennial Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds; and the system of representation and terms of membership shall be as follows, viz: an annual contribution of one hundred dollars for three years next preceeding the meeting, or the contribution of three hundred dollars at any one time within said three years, shall entitle the contributor to one representative; an annual contribution of two hundred dollars shall entitle the contributor to two representatives; and so for each additional hundred dollars, an additional representative shall be allowed.

Art. 9. All the Officers, Missionaries and Agents appointed by the Convention or its Boards, shall be members of some regular church in union with the churches composing this Convention.

Missionaries appointed by any of the Boards of this Convention must previous to their appointment furnish evidence of genuine piety, fervent zeal in their master's cause, and talents which fit them for the service for which they offer themselves.

* This Judge is famed throughout Europe as well as America for sentencing a poor man to be hanged: it is said that the man's wife was a slave, and that he had taken her away without her owners consent, the charge brought against him was *slave stealing*, which is *death* in South Carolina. We think the Judge could not have believed in a God, because if he had, he must have expected to be struck dead for such a decision.—*Complete*.

Art. 11. The bodies and individuals composing this Convention shall have the right to specify the object or objects, to which their contributions shall be applied.

The following is an extract from the Address put forth by this body, it shows how it regarded the division.

"Let not the extent of this division be exaggerated. At the present time it involves the Foreign and Domestic Missions of the denomination. Northern and southern Baptists are still brethren."

In reviewing the decision of the Boston Board, the Address says :

"In particular a special rule of the constitution defines who may be Missionaries, viz: 'Such persons, only as are in full communion with some church in our denomination; and who furnish satisfactory evidence of genuine piety, good talents and fervent zeal for the Redeemer's cause.' Now while under this rule the slaveholder has been in his turn employed as a Missionary; it is not alleged that any other persons than those above described have been appointed. Moreover the important post of superintendent of the Education of native Missionaries has been assigned with *universal* approbation to the pastor of one of the largest slaveholding churches."

Reference is here made to Eld. J. G. Binney, formerly pastor of the Savannah Baptist Church, Georgia.*

Some might have supposed that a brief Missionary Address could have been written without threatening to lynch any one, (legally of course,) but the opportunity was too good to be lost, and Br. Mason may thank God that the arm of these tyrants is too short to reach him in a heathen land. In a note to the Address, the slaveholders refer to the \$10 which Br. Mason had contributed to the Vigilance Committee, and state that their laws imprison those who are guilty of aiding such efforts.

At the South some persons are very sensitive about what they are pleased to call the "rights of the South," and "Foreign interference." Yet in this Southern Convention we recognize one person a native of New Hampshire; another, from the Green Mountain State; another from New Jersey; another from Pennsylvania; and several from England. These band together with southerners, to enslave southerners and to make the holy cause of Missions subservient

*He is now sustained by the A. B. M. Union, as superintendent of the Institution for training the native Missionaries. The absence of confession on his part for his former wrong doing shows that he is governed by the same principles as heretofore, of course he is teaching a slaveholding religion to the slaveholding Burmese.

to their former design; having done which they clamor about "the rights of the South," and complain against "foreign interference!" Truly, slavery is a *peculiar* institution.

In the Richmond Herald, of July 10, we find the following account of the action of the Southern Missionary Board.

Immediately after the organization of the Foreign Mission Board of the Southern Baptist Convention, a committee was appointed to correspond with the Boston Board, relative to the transfer of a portion of Missions under their charge to the patronage of the Southern Baptist Convention. The committee promptly performed the duty assigned them. It was proposed that the China Mission, because some of the Missionaries there are southern men, others, it was understood had no conscientious scruples about receiving the patronage of the southern Board, and the African Mission, because of its contiguity to the seat of the southern Board, and the claims which Africa may be supposed to have on the Christians of the south, should be forthwith committed to the control and support of the Board of the Southern Baptist Convention. The Corresponding Secretary immediately acknowledged the receipt of the letter, informing the committee that the proposal had been submitted to the Board for consideration, and that the Acting Board were desirous as early as possible to enter into such arrangements as might best promote the cause of Missions. In a letter of later date it was stated by the Secretary that on the report of the committee it was deemed wisest by the Board, to refer to the general Board to be convened in Philadelphia probably in the latter part of September next, the subject of transferring a portion of the Missions to the Southern Board.

A special meeting of the General Board of the Triennial Convention was now called; the following are the proceedings:

SPECIAL MEETING OF THE BAPTIST BOARD OF FOREIGN MISSIONS.

This meeting was held in Philadelphia, about the 20th of September. The following members were present, S. H. Cone, Francis Wayland, Jr., G. S. Webb, J. M. Linnard, Solomon Peck, Baron Stow, Herman Lincoln, B. T. Welch, A. Bennett, Irah Chase, Gardner Colby, John Conant, Alfred Day, G. B. Ide, J. B. Jeter, J. M. Peck, B. Sears, C. G. Sommers, W. R. Williams, R. Turnbull, Wm. Colgate, S. B. Swaim, R. W. Cushman, J. T. Hinton.

Letters from various absent members were read explaining the cause of their non-attendance. Also the resolutions of the Acting Board and their circular, in compliance with which the Board had assembled, and the correspondence of the southern committee and the Acting Board at Boston, which, (says a correspondent, writing to the Baptist Register,) breathed a liberal and genuine Christian spirit, creditable to both organizations of beloved brethren, evincing a firm purpose to prosecute the work of evangelization more vigorously in future.

Supposing that the North could not well sustain all its Mission stations, the Southern committee proposed by generous arrangements and concurrence of Missionaries, to receive under their charge the African and other stations, and such parts of China as could be given into their care. Many questioned the right of transfer, and after due deliberation a report from the Committee to that effect was adopted :

REPORT OF COMMITTEE.

The committee to whom was referred the subject of transfer of Missions by the Acting to the General Board have had the same under consideration, and ask leave to report :

That in the view of your committee the contract between the Convention and their Missionaries, does not allow of any change of the relation of the parties without the full consent of the Missionaries. The committee therefore believe that any authoritative action on this subject is out of the power of the Board. At the same time it seems to your committee perfectly consistent with the obligations of the parties to each other, that your Missionaries should have the choice of the Associations with which they would be connected. And if any of them prefer to change their relations from us to the Southern Board, they should in a spirit of fraternal regard be allowed every facility for so doing.

F. WAYLAND, Chairman.

The report was adopted.

The subject of liquidating the debt was discussed. The following report was adopted on calling an extra session of the General Convention :

The committee appointed to consider the expediency of calling an extra session of the General Convention, have had the subject under consideration, and respectfully report :

That in view of the recent Missionary organization at the South, and the new relations thence arising ; also in view of the imperfection in the provisions of our present constitution, it is expedient for the Board to request the President of the Convention to call a meeting of that body, to be held in the Baptist Tabernacle, in the city of New York on the third Wednesday of November next, at 10 A. M.

BARON STOW, Chairman.

Resolved, That a Committee of nine be appointed to recommend such alterations in the constitution and by-laws of the General Convention, as may be necessary to give increased efficiency to our Missionary operations, and report at the special meeting of that body.

The evening session of Thursday was occupied in part in receiving resignations from brethren Jeter, Ball and Hinton, who are attached to the Southern Board.

A committee consisting of brethren S. H. Cone, F. Wayland, J. M. Peck, E. Tucker, W. R. Williams, W. Colgate, B. Stow, R. Fletcher and H. Lincoln, was chosen to correspond on the subject and prepare and report to the Convention such alterations in the constitution as may be deemed necessary.

Mr. Peck having reported the proceedings of the meeting says :

"Much as some of the members of the General Board may have *differed in judgment* from those of the Acting Board as to the constitutionality, wisdom or Christian expediency of the answer to the Alabama resolutions, and however much they may have regretted the act, we have not yet found a member of the Board who in the least degree questioned the moral integrity and Christian principle of these brethren. It was one of those acts which, like water spilt upon the ground, cannot be gathered again. Better, far better, is it for brethren North and South to work in separate organizations in the Missionary field than to attempt union efforts where contention must be the result. If newspaper discussion and editorial bickering could now be wholly dispensed with, not many months would elapse before kind feelings and respectful and courteous Christian intercourse between brethren in different and opposite sections of the country, would be the result."

From reading the above we should judge that in the Philadelphia meeting the plan was laid of getting up such a Missionary organization as should silence every Baptist voice which should be heard pleading for the dumb. The future pages of this work will show whether such an attempt has, or has not, been made.

The organization of the American Baptist Missionary Union next claims attention.

THE AMERICAN BAPTIST MISSIONARY UNION.

A special meeting of the Baptist General Convention was held in the Mulberry street Tabernacle, New York City, at 10 o'clock A. M., Nov. 19., 1845. The following account is obtained from the New York Recorder, and the Christian Reflector.

Eld. Francis Wayland, President; Eld. R. H. Neale, Assistant Secretary. The number of members present was large, exceeding three hundred. Eld. Cone presented, and gave a general explanation of, the new constitution. It is as follows:

THE CONSTITUTION OF THE UNION.

1. This Association shall be styled THE AMERICAN BAPTIST MISSIONARY UNION.
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.
3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.
4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting, the Union shall elect by ballot, a President, two Vice Presidents, a Recording Secretary, and one-third of a Board of Managers.
- At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one-third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus in regular succession, one-third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.
5. The President, or in his absence, one of the Vice Presidents, shall preside in all meetings of the Union.
6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.

7. Special meetings of the Union shall be called by the President, or in case of his death or absence from the country, by either of the Vice Presidents, upon application from the Board of Managers.

OF THE BOARD OF MANAGERS.

8. All members of the Union may attend the meetings of the Board of Managers and deliberate on all questions, but vote on none.

9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman, a Recording Secretary, an Executive Committee of nine, at least four of whom shall not be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary, a Treasurer, and an Auditing Committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee, as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, to specify his duties and fix his compensation.

10. The Board shall meet annually at such place as they may appoint, at least two days previous to the annual meeting of the Union, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.

11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place and object or objects of such meetings, shall be sent at least six weeks in anticipation, to every member of the Board.

12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board fifteen shall be a quorum for business.

OF THE EXECUTIVE COMMITTEE.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.

14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where missions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties, and arrange their compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution, or the instructions of the Board of Managers.

15. The Executive Committee shall present to the Board of Managers at its annual meeting, a report, containing a full account of their doings during the preceding year; of the condition and prospect of every missionary station; of their plans for the enlargement or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects in which it is their duty, as the agents of the Union, to form or express an opinion.

16. The Executive Committee shall have power, by a vote of two-thirds of the whole number, to remove, for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint others in their places, being always responsible for such exercise of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee shall have power to supply the vacancy until the next meeting of the Board of Managers.

OF THE CORRESPONDING SECRETARIES.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

OF THE TREASURER.

19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the Treasury of the Union, and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all moneys received and expended; to invest and deposit moneys, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property, whenever required, to the Board, or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers, and to perform such other acts as may be necessary to the duties of his office.

OF THE AUDITING COMMITTEE.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty once a month to examine the books of the Treasurer, particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee, to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered upon the records of the Board of Managers.

MISCELLANEOUS.

21. The President, Vice Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist churches.

22. All moneys contributed to the Treasury of the Union, shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corresponding Secretaries and Treasurer; but moneys or other property given for specified objects, shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors, or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two-thirds of the members present.* All which is respectfully submitted.

S. H. CONE, Chairman.

John R. Ludlow, of this city, wished an explanation of the reasons for making *any* change in the constitution. He had not heard any thing that appeared to him a sufficient reason for this step. But especially was he opposed to this entire change, amounting to a virtual annihilation of the Triennial Convention, a scuttling of the old ship that had carried the Missionaries for thirty years. He was alarmed at the prospect of doing this, and wished the reasons for such an abandonment of the old vessel. He moved a resolution to the effect that it was not expedient at this time to alter the constitution of the Baptist Triennial Convention. One step beyond this, and they passed the rubicon; the ship would be scuttled and she would sink. He would move the following resolution:

Resolved, That it is not expedient at this time and place to alter the constitution of the Baptist Triennial Convention.

The President suggested that it was not strictly in order, as the special order of the day ought to be taken up.

* The phraseology is somewhat altered in the Union's Annual Report for 1849. We copy from the Baptist Register of 1845.

Eld. Welch, of Albany, thought some explanation was needed of the necessity for this new movement. It had been said that the reasons were strong. It might be so, but he should like to hear them, that he might judge for himself, as he deemed the measure was at least hazardous. He thought a preliminary question was whether the house would discuss this constitution.

The President said that the House had agreed to receive the report, and the only way to bring it up again was by moving a re-consideration.

Eld. Cone said that if any brethren wanted to test the question, they could do it either by the mode suggested by the President, or by moving to lay the report on the table, for the purpose of introducing the other point.

The resolution of Mr. Ludlow was not seconded. The Convention proceeded to consider the new constitution.

1. This Association shall be styled the American Baptist Missionary Union.

2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of Missions, throughout the world.

On motion to adopt, Eld. Cone made the following, with other remarks: The committee had carefully canvassed, and had at length unanimously agreed that the present plan would most effectually relieve the Convention of its onerous weight of debt, \$40,000, and be most likely to promote the increase of the yearly contributions, and raise at least \$70,000 or \$80,000. It was necessary to make combined effort and for this purpose the committee thought it best to adopt the title of "Union," in the hope that it would *unite* all hearts in the glorious cause of Missions.

In the constitution of this "Union," they had attempted to obtain an organization which should relieve their assemblies from the difficulties which had heretofore troubled the Society, an organization whose sole and elevated object should be the preaching of the gospel in foreign lands. A broad platform of such a kind was needed, on which all friends of Missions might meet in peace and harmony, and this plan he thought presented that platform. The only qualification was the having paid the money. The Convention wanted life-members who loved Missions and would aid Missions altogether, irrespective of states or the organizations within those states; but simply uniting in one common cause, they would send in their money and become life-members of a society which made no distinctions at all, but whose field was the world.

They did not want a Missionary Convention to be divided either by Mason's and Dixon's line, or any other line. And under the proposed constitution no extraneous question of slavery or anti-slavery, or temperance or anything else apart from the one great question for which they were organized. Any member might pursue his private predilections as he lists, but he cannot bring them

forward in the "American Baptist Union for Foreign Missions."

Eld. Arthur * * It was scarcely wise to allow every body to become a component part of that body by the mere payment of \$100. By the proposed plan Universalists or Unitarians, if they would furnish money enough, might control the Society. The South, too, who had separated from the Convention on account of its action in relation to slavery might send members to this Convention by paying the money, and the Convention would have to give them credentials. To that he was opposed. They must, sooner or later, get rid of slavery, and this seemed to him a favorable time. The South had separated peaceably, and seemed disposed to do good in their own way; and now let the North perpetuate her present peace by making such provisions that the South could not again involve them in the evil of slavery.

Eld. Church had often wondered whether this excitability on certain topics—slavery, temperance, &c,—could not be avoided.

Eld. Colver, * * * Thought the title should be the "Northern Baptist Union" or the "Baptist Union." The term American is quite too broad.

Eld. Baron Stow, of Mass., defended the use of the word American as pointing out its geographical location—American as distinct from European. There was no difficulty in the committee about this word in the title. It was intended to make no exclusion of any who have American hearts and Baptist principles. Adopted. Two dissentients.

3. This Union shall be composed of life-members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted life-members by the payment, at one time, of not less than one hundred dollars.

Its division was agreed to. On the first point—"This Union shall be composed of life members,"

Eld. Colver thought there was danger in this monied representation. It might lead to undue influence. A city or state where the Union was to be held, might, by raising so many hundred dollars, influence the proceedings of the Union to an unsafe extent. Unanimously adopted. Second section adopted, with some dissenting votes.

3d section. Eld. Minor of Mass. moved as an amendment that the words "Any member of a regular Baptist Church," be inserted at the commencement of the sentence. The amendment was lost.

Eld. H. K. Green, of Mass., then objected to the sentence because too general. He would have members not only members of churches, but non-slaveholders. In this he represented tens of thousands of the denomination. The South had brought up the subject by seceding as a pro-slavery Society; it was the duty of the North to form an anti-slavery union. Since some Baptists had become avowedly the advocates of slavery, just so

did it become this union to protest against the sin of thus chattelizing fellow-beings. He should therefore move to amend by saying "members of Baptist Churches, and not slaveholders."

Eld. Chas. Willett of Conn., expressed similar sentiments.

Eld. Blain was sorry the subject had been introduced.

Eld. Tucker could not see what they had to do with the subject. He saw no reason why the life-membership of southern brethren should not be accepted. Why, the money they had in their pockets was dug up from the mines by the labor of slaves and yet it did not burn in their pockets.

Eld. Dunbar would like an assurance from the President or from the chairman of the committee, that the South would not if this section was adopted, say, here are our payments, we will become members.

Eld. Wayland denied that there was anything ambiguous in this article. No such thing was intended by the committee. He had lived before his brethren a great many years, and if any one ever knew him guilty of a trick or any thing underhanded, let him stand up and say it. The resolution meant just what it expressed, and its only intention was to further the cause of Missions among the heathen. At the Philadelphia Convention these controverted and extraneous subjects were so frequently introduced, that it required all the energy of the chair to get the subject of Missions at all before the Convention. The amendment was put and lost.

Eld. Hague spoke in favor of encouraging churches in their associate capacity, to support their own Missionaries among the heathen. In section 14, which defines the "duty of the Executive," Mr. Hague said, he would propose an addition as follows: after the words,

"To make all appropriations to be paid out of the treasury."

he would add,

"And receive and transmit to their proper destination such sums as may be contributed by the respective churches for the support of individual missionaries.*"

Eld. Cone said that the committee, taking all things into the account had come to the conclusion that this was the best constitution which, under the circumstances, we could conceive of.

I think we are not yet prepared for the proposition. It is true that it is the primitive plan, but the propriety of adopting it has been discussed among us over and over again, and the decision we have come to has been, that we can accomplish a greater amount of good by throwing all our means into one fund, to be disposed of by the board.† The motion to add was lost.

*See the speech he made on this motion in Br. Walker's Review.

†This is hardly Baptist doctrine. When Eld. Wood made a similar statement in regard to baptism, it was received almost with horror by baptists. What! acknowledge it the *primitive* plan, and then plead our license to depart from it?

Section 21. "Qualifications of Officers." Eld. M. D. Miller of Vermont moved to add the words "and not slaveholders." Amendment was lost.

Eld. Welch, of Burlington, N. J., proposed the following resolution, which was adopted.

Resolved, That a committee of three be appointed to inform the Trustees of Columbian College, that the Triennial Convention is now dissolved, in order that they may take such measures in consequence as may be necessary.

Committee, Messrs. Welch, Cone and Williams.

A Committee reported six resolutions, the third of which reads thus :

Resolved, That the Acting Board of "The General Convention of the Baptist denomination in the United States, for Foreign Missions and other important objects, relating to the Redeemer's Kingdom," be authorized to procure from the Legislature of the Commonwealth of Pennsylvania a remedial act, changing the name of the Convention, and making such changes in its charter, as will render it conformable to the constitution now conditionally adopted, and will secure to the Union under its new constitution, all the rights, privileges and property now belonging to, or that may accrue to the General Convention.

On the motion to adopt Eld. S. Cutting said—I feel that there is some difficulty involved in the adoption of this third resolution. The question has occurred to my own mind, why should we make this transfer from the Baptist Triennial Convention to the American Baptist Union, its interest and duties, if the Union is only a continuation of the Convention ?

The President.—It is not so. IT WILL NOT BE THE SAME BODY.

Eld. W. W. Everts said there had been some objections to the 14th section, in some of its provisions, and some members had expressed a wish to have it re-considered.

Eld. Everts moved, as an amendment to article 14th that there be inserted the following :

"That it shall be the special duty of the Treasurer to take charge of all moneys paid by churches or individuals to support Missionaries designated by them, providing that Missionaries so designated are members in good standing of Baptist churches," &c.

Eld. Everts spoke in support of the amendment, as did also Mr. Dunbar.

Eld. Blain spoke in opposition to it.

Eld. Bennett opposed the amendment.

Eld. Cone hoped the mover and seconder would withdraw the resolution, and allow the constitution to pass. They might propose it again to-morrow. The motion was then withdrawn and the constitution was adopted.

A committee of Messrs. Judson, Cone, Sharp and Williams was appointed to memorialize the Emperor of Burmah on the subject of Missions.

Mr. Wm. Crane paid \$100, and became a member.

Eld. J. W. Sawyer, of Maine, presented a communication on the subject of Slavery from the American Baptist Free Mission Society, which was unanimously laid upon the table.

The Board of Managers were elected, (conditionally,) Wm. W. Keen among them.

Eld Hague moved the following resolution :

Resolved, That while this Convention solicits the co-operation of all the friends of Missions to the extent of their power as individuals, and commends their cause to the remembrance of those who have property to bequeath by will and testament, yet would now especially call on the churches to remember that the commission of our Lord and Savior constitutes each one of them a Missionary association to spread the gospel throughout the world, and entreats each one, regarding this work in its church capacity as its chief business, to come up to our help; and more than it ever has done, to act in accordance with the primitive design of its constitution, like those apostolic churches which were the "glory of Christ" and "the light of the world."

Mr. Hague spoke in its support as did also Mr. Church.

I. Newton Esq., of New York, opposed it as impracticable.

Eld. Tucker opposed it and hoped the resolution would lie on the table.

Eld. Bennett was opposed to it. Resolution was laid on the table.

Eld. B. T. Welch, after some allusions to the presence of God during the session of the Convention, proposed the following resolution :

Resolved. That this Convention, entertaining a high estimation of the self-sacrificing and devoted labor of their brethren of the Acting Board, do tender to them the expression of their entire confidence and affection, that they appreciate and approve their fidelity to God, his cause and people, in the very difficult and trying circumstances in which they have been placed.

Eld. J. M. Peck could not consent to approve, and another member entreated the mover to withdraw the resolution as also did Eld. Babcock.

Eld. Turnbull, a member of the Acting Board, hoped it would be withdrawn. The Board had not yet finished their work, it would be time enough then.

Eld. Cone thought that as the next meeting would be in May, it had better be postponed. He never heard any but the purest motives attributed to the Board, but as to approving their action, there certainly would not be unanimity upon that.

Eld. Stow also expressed a hope that the resolution would be withdrawn.

Eld. Neale hoped this matter would not be pressed. He felt that the Acting Board had done right, and he could most cordially join in adopting a resolution of the kind. There was no act of theirs of which he more fully approved. He alluded to the issuing of the circular, but in that Convention there must be dif-

ference of opinion and he was averse to forcing an expression either way.

Eld. Welch argued strongly in support of his resolution and warmly eulogized the Board.

Eld. Tucker said that the passage of the resolution would, he believed, be highly gratifying to the President of the Board. At the same time, he (Mr. Tucker) thought it best not to press the resolution at this time, especially against the wishes of the Acting Board.

——— said it was the wish of the President that this subject should be for ever buried. (Amen! Amen!) He was satisfied that the brethren did not doubt the purity of his motives, and was quite content, you, desirous that nothing more should be said about it.

Eld. Cone hoped so too, otherwise many hearts beside his would be bruised. He would go to the death with the Board in their labors for the cause of Missions, but he would not be compelled to express approbation of every thing they had done.

The resolution was withdrawn.

Eld. Bennett observing—"Union is strength."—I would rather give up two feet of my right than take an inch of any body else's.

It was not his own but the rights of the slave which Eld. Bennett was yielding.

We copy the communication presented by Br. Sawyer to which a brief reference is made.

To the Baptist Triennial Convention, &c, &c.

DEAR BRETHREN.—When we learned that in consequence of the formation of the Southern Baptist Missionary Organization, a special meeting of the Triennial Convention had been called, we cherished the hope that such measures would be adopted as would result in uniting the entire North in harmonious Missionary action.

That hope was somewhat weakened by the proceedings of your body yesterday, yet wishing to leave no efforts to produce harmony in the northern Baptist family unattempted, we are constrained to ask you to adopt the following resolution, believing that by so doing the great object now in the way of harmonious and brotherly co-operation will be removed:

Resolved, That in the secession of southern Baptists from the Baptist Triennial Convention, we recognize a division between free and slaveholding Missions, which, we wish, on grounds of Christian principle, to remain perpetual as to the American Baptist Missionary Union.

Signed

J. W. SAWYER, Chairman.

This was but a small demand on the part of Free Missionists. Could they ask less? Why was this Convention unwilling to say thus little, that the secession of the South was a *division* between free and slaveholding Missions?

Did they so regard it? If so why not so say? They knew well that passing this subject in silence, would grieve

thousands of the firmest and best friends of Missions at the North. With this fact before the reader, we would ask where rests the blame of division in the North? Were we bound to regard that as a division, between free and slaveholding Missions, which the Union itself then refused, and ever since has persisted in refusing to recognize as such? Many have blamed the Free Mission Society, because it did not disband at the formation of the Union. The Society could not have done so, without an abandonment of the principles it had proclaimed before God and the world. This it could not do.

Ever desirous of union with their brethren of the North, the Free Missionists sent an address to the Union, at its second annual meeting in Troy, May, 1848.

It was with difficulty that an opportunity was gained of presenting it to the Body. When it had been presented and read, immediately a motion was made to lay it on the table, the motion prevailed; one or two voting in the negative.

Subsequently a motion to re-consider was made, and the vote was so near a tie that the members had to rise and be counted. By a small majority the motion to re-consider prevailed. The address was then referred to a committee, who made a report the next morning, of great brevity, stating that the position of the Union was sufficiently defined when it was organized, and declining in any manner to comply with the suggestions of the address. That report was adopted. We then felt that our duty was done. If there is division among brethren the blame rests not with us.

We next invite attention to two letters written by Eld. Sharp, of Boston, Mass. The first was written while the Elder was in England; it condemns unequivocally the present basis of the Union.

The second letter was written in reply to one from a Baptist minister in the state of New York, with whom sympathized at that time one hundred and fifty Baptist ministers residing in the state. Their expressions of dissatisfaction with the constitution of the Union, called the Elder out, and we insert his letter to shew how he then regarded the new "experiment."

[From the Christian Reflector, July 2, 1846.]

INTERESTING LETTER.

Letter to Alabama—Surprise of its author—Want of sympathy for slaves—Constitutional objections.

The following letter, from which extracts are here given, was

addressed to a member of the Acting Board, when the writer was in England. Frequent and earnest requests have been made that it might be given to the public. The time did not seem to have arrived; it has now come.

MY DEAR BROTHER,—Your letter of the 26th ult. came duly to hand. I approve of the propositions in regard to which you express a belief that the Board will stand together. In looking over the papers which have been sent to me, I confess I am astonished at the flames of indignation which have burst forth in every portion of the South, from the perusal of so calm and cool a letter, as that sent out to Alabama by the Board. I have said to myself, truly 'how great a matter *no fire kindleth.*' I perceive, that all sorts of names are given to it. It is termed an unconstitutional, morose, bad-tempered, assumptive production! Is it so? could the writer of it be so self-deceived? It was certainly penned with great deliberation; with sincere and affectionate good will; with perfect calmness, and in words of measured courtesy and respect. But so it has always been, 'Your good will be evil spoken of.' I can only say, that had I the same duty to perform again, I would not alter a single word, except to make the expressions stronger, and so far as I am concerned, I would give more emphatic utterance to my abhorrence of slavery.

The whole system is the perpetration of an atrocious wrong on human beings, whose only guilt is, that their ancestors were kidnapped and forced away across the sea to be slaves; and that they cannot help themselves, and have a skin, alas! darker than our own. And yet, for the sake of a few paltry dollars, to send the gospel to the heathen, that gospel, which teaches us to 'do unto all men as we would they should do unto us,' we must be silent, and never plead the cause of the suffering and the oppressed, who cannot and dare not plead for their own personal rights.

We have been silent, my brother, too long. And for one, I will never consent, either to be tongue-tied or pen-tied in regard to the subject of slavery. If Missions can be sustained only by receiving *hush-money* in regard to an enormous evil in the southern States, then may our Missionary operations sink to the bottom of the great deep. But they can, and will be sustained, and yet every man be left to his own discretion and inclination, as to *when* and *where* he shall speak of the sad consequences which are attendant on the holding of human beings in bondage.

I have, my dear brother, no new views; nor do I feel any new-born zeal springing up to life within me. From my earliest youth, I have always felt, that I would not hold a slave to fan and feed me; to sweat and labor for me, for all the gold that blood, and bones, and sinews ever earned. Nor have I ever intended to say, or do anything that would contravene these inmost sentiments of my heart. It is very true, I have mingled with respectable and good brethren at the South; and seeing, or supposing I saw,

the great practical difficulties of immediate emancipation, I have sometimes apologized for *them*, but *never* for the *system*. I have done more while I have apologized for them, I have never hesitated, on all fitting occasions, to say to them, that I considered Slavery a great evil, personal, social, and domestic; and have entreated many of them to use their influence at once in favor of, and in preparing the way for, the abolition of slavery at the earliest practicable moment, and this I will say, that I was always listened to with respect, and answered with candor. I have at times hoped indeed, that my own friendly and temperate appeals would not be lost. But if, in regard to Missions, *we can have union only with silence on that subject then I would say,*

‘And what is *Union*, but a name,
A charm that lulls to sleep!’

and the sooner it is dissolved, the better.

I have, as you know, desired union and co-operation with our brethren at the South, in regard to our great denominational interests, but *never* at the *sacrifice* or concealment of any principle. I desire the same now. Because in my conscience, I believe that we might thus do each other more good. But I plainly see that union and co-operation are impracticable. My hope now is that we shall separate in peace—each great section of the denomination doing its own business, conscientiously, in its own way. For one, I will never consent to be a party to a union, which can only be maintained by *secrecy, management, and the relinquishment of principle*. Nor will I be a party to a union, which is constantly interrupted by jealousies, insinuations and bitter reproaches. * * * * *

DANIEL SHARP.

THE MISSIONARY UNION.

MESSRS. EDITORS,—The following letter is from a respectable minister in one of the flourishing cities in the State of New York. It states important facts, which ought to be known and considered by the friends of missions. As others have made similar communications, and have desired to have an expression of my views, I would satisfy them all, by publicly answering one. Will you therefore have the goodness to insert both the letter and my reply in the Reflector.

D. S.

MY DEAR BROTHER,—I suppose you are aware that there is considerable dissatisfaction with the third article of the Constitution of the American Baptist Missionary Union. And it prevails among those who have been, and are still among the firmest friends and supporters of missions. They think that we can not do better than adhere to the old Democratic principle of representation. I have just returned from our New York Baptist State Convention. On Tuesday, the day before the Convention, we had a deeply interesting missionary meeting. In this meet-

ing, not less, I think, than one hundred and fifty ministers voted *unanimously* upon this subject. The substance of the resolution was, that the Board of Managers be requested to recommend to the Union next Spring, such a change in the third article of the Constitution, as shall admit any church or religious body in the Baptist denomination to be represented in the Union. From some remarks made by Bro. —, I inferred that the change would meet with some opposition. And yet I do not see why it should. It certainly does not involve the sacrifice of principle or conscience. But it does involve the *union* and *peace* of the denomination in the great work of missions. If the representative principle should not be introduced into the constitution next spring, I tremble at the consequences. My own opinion is, that a large number of ministers and churches will cease to co-operate with the Union. I do not say that *I should*, but I am confident that others will.

What your views are upon this subject, I do not *precisely* know. Though from a remark you made to me in New York, last Spring, I inferred that you were in favor of the change. If so, you will, I doubt not, employ your influence to bring it about. The general expression of feeling among the ministers of this State, should, I think, have *some* influence upon the Board of Managers.

I know we hear of the *sacredness* of the Constitution, and that for this reason, it should not be touched. But I suppose that like all other human productions, it bears the impress of its authors;—consequently, it is imperfect. Beside this, it was adopted at a time when we were hardly competent to give it a calm investigation. Bro. Judson was among us for the first time, and we were filled with *feeling*. Hence, if on more mature and calm deliberation, a change appears desirable among hundreds and thousands of Baptists, should it not take place.

BOSTON, Nov. 10, 1846.

MY DEAR SIR,—I have received your letter, in which you say, “there is considerable dissatisfaction with the third article of the constitution of the American Baptist Missionary Union.” I am glad there is. I never approved of it. Had my opinion been regarded, it would never have been adopted. I should have opposed it publicly and strenuously, but for my peculiar position. I was apprehensive that if I took part against it, my motives would be misunderstood. Having resolved to withdraw from all share in the management of Foreign Missions, I also resolved to leave the new organization to those who favored the experiment, and stood ready to regulate the working of the new machinery. Having, however, been frequently urged to make known my views, I feel that I may, without impropriety, break the silence which on this subject I had intended to keep.

First, then, I regret to be obliged to say, that I do not approve of the *conditions of membership*. To these, my objections are

general and special. The general objection arises, not from the intrinsic character of the new constitution, but from the interpretation which its framers gave to the old one. If the former Board, in declaring they could not appoint a slaveholding Missionary, acted unconstitutionally, then I maintain, that were the present Executive Committee to make a similar declaration, they would exceed their authority, and deserve to be censured as freely as were their predecessors. Of course, I have not a particle of belief in the unconstitutionality of the doings of the Acting Board in regard to the Alabama inquiries and demands; and had the General Board, at its meeting in April, 1845, or the Convention that met afterwards, sustained, as it ought to have done, the Acting Board, in its refusal to endorse or give its countenance to slavery, then the indefiniteness of the article in question, as to *who* shall be members, would be unobjectionable. But if, under the old Constitution, the Acting Board did wrong, in saying they could not appoint slaveholders as Missionaries, then the Committee under the new Constitution would do wrong were they to say the same. It has no provision forbidding the appointment of slaveholders. I would have none. Only, with my abhorrence of slavery, if I believed that the interpretations given to the former Constitution were just, then I would have the present one so modified, that in the appointment or rejection of applicants for Missionary service, the Committee could not mistake their trust.

Secondly, I never was able to see the equity of that part of the third article which declares, "all the members of the Baptist General Convention *who may be present* at the Convention shall be members for life of the Union." And yet, men who had given their time, their influence, and their pecuniary aid, for a long succession of years, *were, being absent*, barred from membership, except on the payment of one hundred dollars.

Thirdly, I doubt the wisdom of creating life-members by the payment of one hundred dollars. A permanent power is given to them, more important than the value received. Who knows whether, hereafter, these *life-members* will be Missionary or anti-Missionary men? I doubt the wisdom of life-memberships at all, on any terms. Let persons be appointed members from year to year, if they continue to deserve it.

Fourthly, The third article is objectionable, because it places the members of the Union, and through them its Executive Committee, too much above and beyond the influence of Christian churches. For one, I would sooner trust delegates from churches, appointed annually or otherwise, on a proper pecuniary basis, than individuals who are members for life, and who act on their own responsibility. If there be a reliance on churches for funds to support Missions, it seems to me that the churches who raise the funds should, by their delegates, have a voice in choosing the committee to whom the affairs of the Missions are entrusted. Then will the churches be inspired with confidence, and be more

ready to do their duty with a commendable liberality. In every aspect in which it presents itself to my mind the third article of the Constitution of the Missionary Union ought to be changed. I hope, however, that no church or society will relax its efforts because it may not like the present organization. Missionaries are in the far off field, relying on the promised support of Christians in their native land. The nations are sitting in darkness and the shadow of death. *Let neither the one nor the other be neglected on account of differences of opinion as to measures at home.* The Missionary Union is the best channel through which the benefactions of the churches can be conveyed to their destined objects. Let it not then be abandoned. Although it has been my misfortune to differ in judgment with those who constitute the Committee, yet I believe them worthy of all confidence as men of integrity, and anxious of being instruments of good to the heathen.

I do hope, however, that the friends and supporters of our Foreign Missions will never be satisfied until they have changed the present Constitution. When that event, after calm, free and protracted deliberation, is hopeless, then each one must judge for himself whether to leave the present organization to those who tenaciously cling to it, or acquiesce in what he does not approve, for the sake of promoting, *in union*, the humane and Christ-like object of sending the gospel to those who, in all respects, are "without hope and without God in the world."

Well did the Elder say, "Behold how great a matter" no "fire kindleth." Certainly in that reply there was no cause for the "flames of indignation which burst forth." The true character of that circular we have shown already (p. 107.) We ask special attention to one sentence in the first letter.

"If Missions can be sustained only by receiving hush-money in regard to an enormous evil in the southern states, then may our Missionary operations sink to the bottom of the great deep!"

And what did the Elder mean by "*hush-money*"? Whatever he did, or did not, mean, one thing is certain, the Missionary Union is hush on the subject of Slavery. And is the Elder right in this prayer? Would it be better for a Missionary organization to sink to the bottom of the great deep than to be silent on the subject of Slavery? That kind of piety which weeps over the distant heathen, and feels no bowels of compassion for the wronged and perishing slave at home, must, to say the least, be of a doubtful character, especially when it sympathises with him who is the cause of this destructive wretchedness. It is a fact, that all the converts from heathendom which have been made for the last forty years by the agency of all evangelical denominations,

do not exceed forty thousand. Meantime the births among the slave population in this country have been fifty thousand a year. Fifty of our neighbors at home have been compelled to be heathen where one convert has been made abroad. Slavery most effectually heathenizes its victims—we received it from the heathen. Would it not then be a signal mercy of God if the prayer of the Elder should be answered, and all those “Missionary operations,” which receive *hush-money*, in regard to an enormous evil in the southern States should “sink to the bottom of the great deep.” One other thought—had any leading Free Missionist originated the sentiment expressed by Eld. Sharp would his opponents have forgiven him?

REVIEW OF THE FORMATION OF THE A. B. M. UNION.

Reader you have now seen the doings of those memorable days which gave birth to the Missionary Union. Allow us to call your attention to a few of the most important points.

1. *The circumstances under which the Union was formed.* The subject of slavery had long agitated the Baptist denomination. So early as the beginning of 1834, anti-slavery action commenced among them. From that time until 1840, the influence spread with great rapidity and power until it produced the important Convention held in the spring of that year, which has constituted an era in Baptist History.

The slaveholding Baptists writhing under the truth and the organized action of the Baptist Anti-Slavery Convention, determined to use the Tricennial Convention as the means of defending themselves and crushing anti-slavery Baptists. In 1841, in compliance with the demands of slaveholders, a most iniquitous compromise was entered into between the northern Brethren and the slaveholders. (p. 75.)

The Convention also “expurgated” the Board of abolitionism, by leaving off “all known abolitionists” and filling their places with slaveholders. (p. 82.)

In 1844, a resolution was passed at Philadelphia, by the Convention, which, while it treated slaveholding as quite as respectable a business as emancipation, silenced effectually and forever all discussion on slavery in the body. (p. 93.)

When however, the Boston Board declined employing a slaveholder as a Missionary, the slaveholders believed that the body of northern Baptists would unitedly maintain the

position that slavery is a sin. All hopes that the Convention could be used to carry forward slaveholding purposes seemed to be at an end. Expecting the General Board to stand forth in hostility to the slave power, they fully decided to form a southern Convention. They thought that it would be far better for the Missionaries to starve to death, and all the heathen world sink down to hell, than for slavery to be treated as a sin. The god they worship thinks just so too, and men are always assimilated into the likeness of the being they worship. The feeling at the South was wrought up almost to phrenzy on this subject. The act of the General Board in Providence, in striking down the moral sentiment embodied in the resolutions of Eld. Welch, was adapted to exert upon the slaveholding mind an appeasing influence, but as the southern Convention assembled only one week after the meeting of the Board in Providence, the time was too short to produce on southern feelings the desired change.

What then should have been done at the meeting in New York in 1845? What did duty, honor and sound policy demand at their hand? Ought they not in clear, unmistakable, Christian, language to have spoken out against the unsurpassed iniquity of American slavery?

2. *The Union based itself on the resolution of the Triennial Convention of 1814.* In regard to slavery it aimed to occupy a position of neutrality. This is evident by Eld. Cone's exposition of the constitution. (p. 174) Let it be remembered that Eld. Cone was the chairman of the committee of nine who prepared the constitution. He understood its design. It was to be the platform of a Society "irrespective of states or the organizations within those states." We contend that this is a sound and truthful exposition of the constitution so far as slavery is concerned. The constitution sets forth a "*single object*." It knows neither slavery or anti-slavery; and so far as qualification for membership is concerned, it knows neither sin nor holiness, "The only qualification is," to use Eld. Cone's language, "the having paid the money."

The following is from the very able review of the Union, by Br. Warham Walker, the Editor of the Western Christian, Elgin, Illinois.

We have taken the liberty to append a few notes.

SPECIAL MEETING OF THE BAPTIST TRIENNIAL CONVENTION.

The principle object of the special session, as we understood it, and as we suppose it was generally understood, was so to modify the constitution as to adapt it to the new position in which the Convention was placed by the secession of the South. Not one in five of the members, probably, anticipated the abandonment of the General Convention, and the substitution of a totally different organization.* Yet this is precisely what was done. The committee of Nine, appointed by the General Board, instead of suggesting a revision of the old constitution, as was expected, reported through their chairman, Eld. Cone, an entirely new instrument,—which, being adopted by the Convention, became the basis of a new society.†

It has, indeed, been denied that the American Baptist Missionary Union is a new society. By some who were members of the Convention, and present at the Special Session, it is contended that the Convention and the Union are the same, and identical,—the form of organization only being changed. They must have known, however, that the question of identity was raised in the special meeting, and decided in the negative. While the subject of a transfer of "the books, records, property, rights, interests, and duties" of the Convention to the Union was under consideration, Eld. Cutting, of New York, assuming the identity of the two bodies, inquired, "Why is it necessary to transfer, if the Union is only a continuation of the Convention?" The President, Eld. Wayland, replied, "It is not so. It will not be the same body."‡ The decision of the President was fully authorized by a resolution previously passed, in the words following, as given in the New York Recorder, and other papers: "*Resolved*, That a committee of three be appointed to inform the Trustees of Columbian College, that the Triennial Convention is now dissolved, in order that they take such measures as in consequence may be necessary." This would seem to settle the question of identity. A somewhat different version of the above resolution is given in the Magazine,—probably to make it correspond with subsequent resolutions, which contemplate a future instead of a present dissolution of the Convention, and provide for the transfer above named, upon the procurement of the necessary legislative enactments. The Convention, then, still exists; but temporarily, and only until the Union shall have become legally competent to assume its functions, which are then to be transferred. It was while these latter resolutions were under discussion, that the President correctly decided as above. The Convention, therefore, is not transformed, but is to be dissolved; and the Union is a new and totally different society.

* "The paper read by Br. Cone being an entirely new constitution, different in all respects from that of the General Convention required time for the proper examination by the Body. It was new and unexpected, probably, to all but the Committee."—*Editorial of Baptist Register*.

† The following is important:

"Eld. Cone observed that various plans were offered by the members of the committee, and the one presented was only agreed upon unanimously yesterday, after several hours conference."—*Baptist Register*.

‡ Eld. Peck. "What bearing will the new constitution have upon the charter?"

Eld. Cone. "If adopted, it would be necessary to pass a resolution that when the new 'Union' should obtain a charter, the property, &c., shall merge in the new Body."
--*Bap. Register*.

The first three articles of the new constitution, embracing some of its distinctive features, to which we wish to call attention, are as follows;

"1. This Association shall be styled, *THE AMERICAN BAPTIST MISSIONARY UNION*.

"2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of Missions, throughout the world.

"3. This Union shall be composed of life-members. All the members of the Baptist General Convention who may be present at the adoption of this constitution, shall be members for life of the Union. Other persons may be constituted life members by the payment, at one time, of not less than one hundred dollars."

In examining the third article, in which the terms of membership are prescribed, the most obvious point is the fact that it completely sets aside the representative principle.

That we may perceive clearly the bearing of this fact, both upon the rights of the churches, and upon the character of the Union itself, it is important to bear in mind that the old Convention was a representative body. It was composed mainly of delegates, elected by churches, associations, and other auxiliaries, for a limited term, not exceeding three years. In fact, although these delegates might be regarded as retaining their official character until others were chosen,—still, except in some extraordinary emergency, demanding a special session, (a case which never before happened,) their official action was limited to a single triennial meeting, occurring soon after their election. The churches, either separately, or acting together in associations, represented themselves in each triennial meeting, by a number of delegates proportioned in the amount contributed by them to the funds of the Convention, within the three years preceding such meeting. There was thus a direct communication and intimate connection between the Convention and the churches, the latter, through their delegates, having a voice in whatever was done by the former.

But between the new Missionary Union and the churches, there is, on the contrary, an entire disconnection. Its constitution allows them no representation. It admits of no membership, but membership for life. To all the members of the old Convention who were present at the adoption of this Constitution, the privilege of life-membership in the Union is secured by the terms of the article under consideration; but no others can attain to it, except by the payment at one time, of not less than one hundred dollars!

We confess our surprise, that a Constitution from which the representative principle is thus carefully excluded, could have been adopted by a body of men, most of whom, if not all, were acting in a representative character. We look upon this act of the elected members of the late convention, (and we know not that there were any but elected members,) as a flagrant invasion of the rights of the churches, by whose courtesy alone they were permitted to act at all. That they intended such invasion, we do not affirm. We speak not of what they intended, but of what they did. Delegates themselves of the churches, they established a constitution under which the churches can no longer be heard by delegates. The powers which had been deputed to them in trust, for a limited period, they assumed to themselves in perpetuity; and decided that no one should be admitted to a participation in these powers, except on the payment, at one time, of not less than one hundred dol

lars! Henceforth the churches can have no voice in the election of a Missionary Board, or in the disposition of the Missionary funds contributed by themselves. They are deprived of the rights which, for thirty years, they had enjoyed under the constitution of the old convention. They are permitted no representation in a body which aspires to the sole direction and management, at least so far as the northern States are concerned, of American Baptist Missions; and no right pertaining to the Missionary enterprise, as conducted by that body, is left them, but the right to offer their prayers and to pay their money.

Yet, in the face of all this, we presume the churches will be invited to make their pastors life-members of the Union, and gravely assured that by so doing they may secure to themselves a representation. Such an operation was in fact suggested by Eld. Cone, in the Convention. "The life-membership," he said, "was attainable at a lower sum than under the old Constitution, and it was thought it would operate favorably, especially upon the smaller churches, as they would be better enabled to identify themselves with missions by sending a delegate, or delegates to the Convention." But we ask, in all candor, who ever heard before of a delegate chosen for life? A delegate is one to whom a trust is delegated, for which he is accountable to those from whom he received it, and which, from the nature of the case, must ultimately return into their hands. But the church that makes its pastor a life-member of the Union, places in his hands a power which he holds, not in trust, but absolutely,—a power which he wields, not as an agent, accountable to a principal, but according to his own will,—a power, in short, that can never be resumed. He is entirely above the church's reach, and in no sense its delegate, or representative, any more than he would be if he had bought his membership with his own money. His action in the Union may, indeed, be such as to meet the approbation of his brethren in the church; but if so, it is because their views happen to be in harmony with his own, and not because he is under any obligation, as their representative, to carry their wishes into effect. And the same is true of any number of life members the church may choose to make. They all hold their power, absolutely, irresponsibly, and perpetually; and consequently they cannot be regarded as bearing a representative character.

Those who hold the contrary opinion, and affirm that a church, making its pastor a life-member of the Union, has, in that life-member, a delegate and a representative,—should be willing to abide the legitimate consequences that follow from such a doctrine. What are these consequences? Why, if he be a delegate at all, he is a delegate for life. His pastoral connection with the church may cease to-morrow, but still he is the church's delegate. He may be degraded from the ministry, and excluded from the church for gross immorality; but still he is the church's delegate. He may make shipwreck of the faith, and sink in the lowest abyss of infidelity; he may err through wine, and stumble through strong drink, and terminate his career in the gutter, still he is the church's delegate. He may sit in the Union, a bloated drunkard, scoffing at Missions, and declaiming and voting against the very measures which the church is most anxious to promote; but still he is the church's delegate. Let him do what he will as a life-member of the Union,—still, in so doing, he represents the church that made him a life-member. Why not? Either all this must be allowed, or the position of a church in making its pastor a life-member of the Union, secures to itself a delegate and representative, must be abandoned.

The truth is, no representation of the churches was designed. It was one of the objects of the Committee, as avowed by its Chairman, to guard against a delegated membership, through whom the churches might make themselves heard in relation to certain topics, which it was the policy of the Committee to exclude. "There had always," said Eld. Cone, "been difficulties about this membership. Members, during the past history of the Convention, had been made for a certain purpose, and after that purpose was answered, nothing more was heard of them. Their object was not the promotion of missions, but some personal or local object. Now life-membership would obviate this." The story is here told. Notwithstanding what the Elder had before said about churches sending delegates,—it appears to have been the real aim of the committee, to obviate difficulties, by putting it out of the power of the churches to make members for certain purposes. Thus, "order reigns in Warsaw."

The exclusion of the representative principle from the constitution of the Union, not only involves as we have shown, an infringement of the rights of the churches, but has an important bearing upon the character of the Union itself. We behold in it, not a representative body, created by, and responsible to the churches; but a self-created body, independent of the churches for its being, and absolutely irresponsible. The powers with which it is invested, it holds by usurpation. It has received them, not by delegation, but by assumption. It stands before us in the aspect of an odious aristocracy—the more odious, because it is perpetual. Its members constitute a sort of favored caste, the peculiar privileges of which are offered for sale to such, and only such, as can afford to pay for them, at one time, not less than one hundred dollars. No distinction is made of religious creed, or of moral character. The life-membership is attainable by atheists and idolaters,* by drunkards and gamblers, by pirates and murderers, at the same price as by Christians. "The only qualification," said Eld. Cone, "was the having paid the money." It was objected to the last sentence of the third article, by Eld. Minor, of Massachusetts, that "immoral persons might pay one hundred dollars and become members of the Missionary Union. He moved as an amendment, that the words, 'Any member of a regular Baptist Church,' be inserted at the commencement of the sentence. The amendment was lost." The Convention thus gave its deliberate and solemn sanction to the principle announced by Eld. Cone, that the only qualification for membership in the Union was the having paid the money.

It may be questioned whether the Union, thus constituted on the principle of life-membership, to the exclusion of the representative principle, and thus extending that life-membership to all who choose to pay for it, without distinction,—is, in strictness, a Baptist institution. We submit that the term, "Baptist," in its style, or title, is an assumption, and a misnomer. The distinctive features of its character and constitution are decidedly anti-baptist, repugnant to the usages of the denomination, and antagonistic to its cherished democratic and free principles. The Baptist churches are not represented in it, or by it. They neither authorized its organization, nor can they effect its dissolution. Its terms of membership are offered alike to all; and though a majority of the per-

* "Keying, the Chinese Commissioner, having been made a life-member, Mr. Duncan thought that the Burman King might have his heart melted towards the Christians by a similar compliment, but Mr. Judson thought it could not have such an effect."—*Bap. Register*.

sous who choose to comply with these terms should be Baptists, yet, in its corporate capacity, it stands entirely disconnected from the Baptist churches, and absolutely beyond their controul, as much as a Banking or a Railroad Company, that should happen to be composed chiefly of Baptists. It is indeed provided, in the twenty-first article, that, "The President, Vice Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all Missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist churches;" but it should be borne in mind, that not a single church of the denomination has, or can have a voice in the body by which these functionaries are created.

The exclusive privilege secured by the third article of the constitution, to all the members of the Baptist General Convention who might be present at its adoption, demands a passing notice. We will not say that this exclusive privilege was designed by the Committee as a bribe. We will not say that it had the effect of a bribe upon the members of the Convention. We meddle not with the motives and intentions of the men who acted in this affair; except so far as these motives and intentions were avowed by themselves. Still, the fact is before us, that in voting themselves members for life of the new organization, and so constituting themselves the Union in perpetuity,—they did actually obtain for themselves, severally, without cost, a privilege which, according to their own valuation, is worth not less than one hundred dollars; and which no other person can obtain, except on the payment, at one time, of that sum. Some of them it is true, did afterwards pay, or pledge themselves to pay, their hundred dollars each; and others may yet do so. But the fact remains, that their membership for life in the Union was secured by their own votes, irrespective of such payment, and leaving it optional with each, to pay or not to pay.

We proceed next to notice the hearing of the new constitution on the subject of slavery. In doing so, it will be necessary to state briefly the attitude of the denomination in respect to that question, when the constitution was adopted. The decision of the Acting Board of the old Convention, not to appoint slaveholders as Missionaries, although it became the occasion of secession on the part of the South, was received by the northern churches with evident satisfaction. That satisfaction, however, was not universal. In April following, at the annual meeting of the General Board in Providence, a resolution, introduced by Eld. Welch, of Albany, approving the decision of the Acting Board, was rejected; (p. 145,) and three other resolutions, reported by a committee of which Eld. Wayland was chairman, and containing an implied censure of the decision of the Acting Board, were adopted, (p. 138.) In examining the constitution adopted at this session, we do not insist that the term *American* in the style of the new society, as fixed by the first article, necessarily brings within its territorial limits the South as well as the North; but we do insist, that it admits of such an extension of these limits, as to embrace, at least, the whole of the United States. Accordingly, the third article, which defines the principle, and prescribes the terms of membership, makes that membership attainable, alike by slaveholders, and non-slaveholders, without distinction. It opens the doors to slaveholders as widely as to others. It invites their entrance as freely as it invites the entrance of others. They may refuse to come in; but if so, their refusal must be based on other grounds than that the door was closed against them.

An amendment to this article was moved by Eld. H. K. Green, restricting the membership to "members of Baptist churches, and not slaveholders." But he was answered by Eld. Tucker, of Buffalo, that they had nothing to do with the donors of the money for life membership. He saw no reason why the membership of the Southern Baptist brethren should not be accepted. "Why," said he, "the money they had in their pockets was dug out of the mine by the labor of slaves, but it did not burn in their pockets." Eld. Danbar also objected to the article, that it presented "an open door by which slaveholders might enter." The amendment, however, was lost—the convention thus deciding that that door should not be closed.

That this is a fair construction of this article, will be seen from the following remarks of Eld. Cone: "The only qualification," said he, "was the having paid the money. The Convention wanted life-members, who loved Missions and would aid Missions, altogether irrespective of states, or the organizations within those states; but simply uniting in one common cause, they would send their money and become life-members of a society which made no distinctions at all, but whose field is the world. They did not want a Missionary Convention to be divided either by Mason's and Dixon's line, or any other line.* And under the proposed constitution, no extraneous question of slavery, or anti-slavery, or temperance, or anything else apart from the one great question for which they were organized, [could arise.†] Any member might pursue his private predilections as he lists." This is sufficiently clear and positive. And in order to estimate the full force and weight of the Elder's language, it should be observed, that he uttered it officially, as the chairman of the committee by whom the constitution was reported. It must be regarded as an expression of the committee's views—they themselves sitting by and tacitly giving their assent. It is, in fact, their interpretation of the true sense and meaning of the instrument which they had framed, and offered to the convention. And what is the amount of that interpretation? Why, the new Union wants members, irrespective of states, or the organizations within those states; it makes no distinctions; it is not to be divided by Mason's and Dixon's line; the question of slavery is not to be admitted; but every member is to be at liberty to pursue his private predilections as he lists. Abolitionist or slaveholder, he is equally welcome, if he pays the money. Such is the real purport of this third

* The Baptist Register has it thus:

"Eld. Cone. It seemed proper that a Union should be formed of the friends of Missions, only on the ground that they were the friends of Missions, so that they should not be split asunder by Mason's and Dixon's line or any other."

The Foreign Mission cause needed some broad platform where no other question could be raised than that of qualification by having paid the money. No other point could be raised.

Mr. Beecher's editorial:

"It would be composed of the friends of Missions, on the ground that they were such, and neither abolition or anything else, but simply Missions, would be permitted to intrude, and could not be split asunder by Dixon's line or any other."

Mr. Beecher's editorial:

A later number says:—"Were those who are extremely tenacious on the subject of abolition only aware of the name of the brother by whom the constitution was drawn up, they would entertain no apprehension that there could be anything in it designed to favor American slavery. It was only within a few days that the name of the brother was disclosed to us, and one more respected or beloved by the denomination at large is hardly to be found, or one whose abolition sentiments have been less questioned." Needless mystification. His name is Baron Stow.

† The enclosed words [could arise] are not in the report from which we copy. It will be seen that they are necessary to complete the sense.—*Author of Review.*

article, by the showing of the committee itself through its chairman; and we submit that the Convention, in adopting the article, endorsed the committee's interpretation.

Again, by the terms of the twenty-first article, slaveholders and non-slaveholders are made equally eligible to a place in the Board of Managers, and in the Executive Committee, to all offices in the gift either of the Union, or of the Board, and to appointments by the Executive Committee as Missionaries. The only qualification demanded in the candidates for these offices and appointments is, that they "shall be members in good standing in regular Baptist churches." An effort was made to amend this article, also; Eld. Miller, of Vt., moving to add the words, "and not slaveholders." He did this, he said, not to guard against the South, but to harmonize the North. The amendment was lost; and the Convention in voting it down, declared,—not merely by implication, but directly,—not in thoughtlessness, but understandingly and deliberately,—that slaveholders should not be made ineligible. Thus they decided, for all coming time, the whole of that class of cases which, in Eld. Wayland's resolutions, the general Board contemplated as possible, and which they considered it incumbent on the Acting Board to refer to the Convention for its decision. The previous decision of the Acting Board, in reply to the Alabama letter, although it had been met through almost the entire North with one general burst of applause—was thus reversed and set aside forever. Whatever had been gained by it, or rather whatever might have been gained if the General Board, instead of censuring, had approved it, and if that approval had been confirmed by the Convention—was thus lost. Also, it was more than lost. The question whether slaveholding should be deemed a disqualification for the Missionary work, was determined in the negative. Thenceforth it was caused to be an open question, subject to the discretion of the appointing power.

There is one other point in the history of the proceedings of this Convention, which throws a strong light upon the position and aspect of the body, as it respects the question of slavery. After the constitution had been adopted, the following resolution was moved by Eld. Welch:

"Resolved,—That this Convention, entertaining a high estimation of the self-sacrificing and devoted labors of their brethren of the Acting Board, do tender to them the expression of their entire confidence and affection, that they appreciate and approve their fidelity to God, his cause and people, in the very difficult and trying circumstances in which they have been placed."

It will be perceived that this resolution, like that offered by the Elder at Providence, and rejected by that body, implies an approval of the decision of the Acting Board.* For this very reason it was strenuously opposed. The wish having been expressed that the subject should be for ever buried,—Eld. Cone hoped so too; otherwise, he said, many hearts besides his would be bruised.† Did he reflect that his brother

* Br. Walker will no doubt be happy to learn from the resolution of Eld. Welch, offered in Providence, now published, that that was a direct approval of the decision.
† Mr. Beebe's editorial:

"A resolution was introduced expressive of confidence in the Acting Board, and strongly approving their past course. This resolution threatened to do more to disturb the amity and good feeling of the Convention, than anything that occurred during the whole sessions, especially as the mover persisted in pressing it, after having been repeatedly requested from all parts of the house, as well as by some of the committee themselves to withdraw it. Seeing that it could not pass by anything like a unanimous vote, the mover finally withdrew it."

Welch also had a heart,—and that many others, both in the Convention and out of it, had hearts that might be bruised, if the subject were for ever buried, as he demanded? Above all, did he admit a thought of the bruised hearts of three millions of slaves in this country—and of the unnumbered millions whose hearts may hereafter be bruised in other lands, under the influence of a religion propagated by slaveholding missionaries? The resolution, though eloquently supported by the mover, was finally withdrawn by him, at the earnest solicitation of his brethren. So the subject was buried for ever; the question whether slaveholding is to be regarded as a disqualification for the Missionary work, was put out of sight, and consigned to the grave of perpetual oblivion; and the great stone, which, in the rejection of Mr. Miller's amendment to the twenty-first article of the constitution, had been rolled to the door of its sepulchre, forbidding its resurrection, received the final seal of the Convention.

Now, inasmuch as Jehovah has declared, "I hate robbery for burnt offering," (Isaiah, 61, 8 :) we believe that a co-operation with slaveholders in sustaining Missions, is undesirable. Especially do we believe that the employment of slaveholders in the Missionary work (implying as it does that the highest kind of robbery is held to be no disqualification for that work) is offensive in the sight of God, and insulting to humanity. We think, therefore, that the decision of the Acting Board should have been sustained by the Convention; and farther, that the principle involved in it, should have been incorporated in the constitution of the Union. The deliberate refusal of the Convention, in adopting that constitution, to close the doors against the admission of slaveholders to membership—its deliberate refusal, in like manner to make them ineligible to office, or to appointment as Missionaries—and, finally, its manifest disinclination to entertain a resolution approving the decision of the Acting Board,—would, in our opinion, even if the constitution had no other objectionable features, be a sufficient justification of those who decline to make the Union the channel of their Missionary contributions. In our view, it is idle to contend, as some do, that because the South has seceded, no such constitutional provisions as those above suggested were necessary. True, the South has seceded. But what was the ground of that secession? The decision of the Acting Board—a decision which, instead of being approved either by the General Board or by the Convention, lies under the implied censure of both, and is therefore null and void. Had the decision never been made, there is no apparent reason why the South might not now be with us as before. Or could it have been foreseen that the General Board and the Convention would not approve it, the secession might not have taken place. The occasion of that secession has now ceased to exist; and if it be persisted in, it must be for other reasons than that slaveholders cannot enjoy equal privileges with others in the Union, as they formerly did in the Convention. It is worse than idle to affirm, as some do, that because the slaveholders who have acted with the Convention have separated themselves, and stand aloof from the Union, therefore the Union is pure. As well might it be affirmed that a church, inviting thieves and adulterers to its communion, is nevertheless pure, because they decline the invitation. If the separation in question were so complete as not to leave a single slaveholder within the New Society—which we are informed is not the case—still that separation might not be permanent. It is optional with the slaveholders themselves, to enter the Union, or not to enter.

The door is not closed against them. They can do as they please. Even if the separation should be permanent, therefore, the Union can claim no merit on this account. The disconnection would be continued, not by the act of the Union, but by the act of the slaveholders. Meanwhile the Union, in extending their arms for their reception on equal terms with others, and in holding them eligible on equal terms with others, to all offices and appointments, is liable to precisely the same charges that would lie against it, if they were actually in its embrace, and sharing in its official dignities and responsibilities. Its position is not in the least affected by what they do. Its aspect of invitation towards them, whether they meet in a like spirit, or turn away from it with frigid contempt, remains unchanged and the same. Its pro-slavery character, therefore, is no obvious to admit of argument,—a truism, that needs not to be defended.

CHAPTER XII.

THE UNION FURTHER EXAMINED—THE SOUTH HAD GONE OFF—NOTHING TO DO WITH SLAVERY—CHURCH ARTICLE ARGUMENT—A SINGLE OBJECT—THE UNION IS DOING GOOD—FISCAL AGENT—NO SLAVEHOLDING MEMBERS—PRICE OF BLOOD—CONFEDERATE WITH THE SOUTH—GAMMELL'S HISTORY OF MISSION—MRS. SHUCK'S MEMOIRS—COLUMBIAN COLLEGE—WALKER'S REVIEW.

At the time of the formation of the Union, the dissatisfaction among the churches in regard to its position on the subject of slavery, was almost universal. All classes of the Christian community expected that at the special meeting, the Convention would assume and openly avow a position of hostility to American slavery. In all our religious bodies there had been protracted and earnest discussions. Through the management of a designing few, our benevolent societies had been committed in favor of the slave system; was it strange, then, that an anti-slavery expectation should be cherished, and that when it was not gratified the disappointment should have been very great!

Promises, it is true, had been made to alter the constitution, but though they served the purpose of allaying the excitement which the disappointment created, they have never been fulfilled.

Many thousands of Baptists, who solemnly declared that they would not go with this body one inch beyond the hope of an alteration, relative both to slavery and church representation, have become nearly quiet; the yoke formerly hard begins to sit quite easy on their necks, the pressure becomes customary, the neck harder. Under the Union, Baptist liberty and anti-slavery feeling perish together.

Let us briefly notice some of the arguments which are used to justify the present position of the Union.

"I. As the South had gone off, it was not necessary that anything should be said on the subject of slavery."

To this we reply, 1st. Slavery was not disfellowshipped by the Board of the Triennial Convention; hence if slaveholders supposed that it was, they made a very great mistake. If under this mistaken supposition, they went off, it is certainly no testimony of the North against slavery.—(See Chaps. 8 and 9.)

Whether the slaveholders remained or went off, the Union owed it to God, to the slave, and to itself, to unite its voice with nature and revelation in pronouncing slavery accursed.

II. "The Union is a Missionary Body, and therefore has nothing to do with slavery."

Does not a Missionary Body, we ask, profess to act under the great commission, a commission co-extensive with the habitable globe: "Go ye into all the world and preach the Gospel to every creature?" Mark 16 : 15. Because then it is a Missionary Body ought it to care for the slave. Every slave is included in that commission.

Besides, this argument will only do for pro-slavery men. It was the great argument used in defence of the Triennial Convention, and in hostility to anti-slavery men before any body went off at all.

"But would you have the Union entertain the subject of Temperance and moral reforms generally?"

To this question we have two answers:—

1. Other reforms do not hold the same relation to the Missionary work that slavery does.

It is the work of Missions to convert the heathen, the slaves of our country are heathen—emphatically so—in

some respects the most degraded under heaven. So says a Southern Synod. The duty to convert the heathen, imposes the corresponding obligation, to remove, in a Christian manner, the obstacles to their conversion.

2. Had we have been as equally and intimately connected with intemperance, as with slavery, duty would have required us to evince our repentance by confession and a forsaking of the sin.

III. *"A Church has no express prohibition in its articles or by-laws against debauchery, yet we are not to infer that it sanctions debauchery, and this reasoning applies to the Union."*

We answer, the church has not allowed its members to practice this sin, or fellowshiped those who do so. Had a church, however, received debauchees to membership,—elected them for twenty-one years out of thirty, its clerks, and deacons, and pastors; and, when an effort was made to purify it, refused, by a contested vote, to declare itself opposed to debauchery: how would it be then?

IV. *"The Union has a single object."*

To this we say, it lacks the quality of consistency between its profession and practice.

At the time when the constitution of the Union was adopted in New York, Nov. 1845, Eld. R. W. Cushman, of Boston, proposed the following resolution:

Resolved,—That a committee of five be appointed, of which the President of this Convention shall be chairman, to prepare an address on behalf of the Baptists of America to the EMPEROR of BERMAH, praying for permission to preach the gospel to the subjects of his government, and for impunity to those who, on conviction of the truth of the Christian religion, may wish to profess and worship the living God.

Mr. Cushman advocated the passage of the resolution in some very pithy remarks.

Eld. J. E. Welch of N. J., would like to know Eld. Judson's views on this subject.

The President observed that a similar request was made some time ago, accompanied by a *handsome present* from the Board of Managers, which was indignantly spurned.

Eld. Cushman explained that that was during the reign of the former Emperor.

Eld. John Peck would prefer that this should first come in the form of a resolution of inquiry: but the resolution was finally referred to the following committee, with orders to inquire into the expediency of the proposed memorial:—Elders R. W. Cushman, Babcock, J. E. Welch, A. Webb, A. L. Truin, and added on motion, E. Kincaid.

THIRD DAY.

The Convention assembled at 9, A. M. The meeting was opened with singing, and prayer by Eld. Leonard of N. J.

Eld. Cushman reported on behalf of the committee appointed to inquire into the expediency of memorializing the Emperor of Burmah on the subject of Missions. They thought, though not expedient to make such a movement *in advance* of further Missionary effort, it was yet perhaps desirable to prepare such an address and have it ready, subject to the call of the Executive Committee. The report was accepted, and a motion was made to refer the whole matter to the Executive Committee.

Eld. Cushman hoped this would not be done. He wished the address to come direct from the Convention, who are the representatives of millions, and not from the Executive Committee a much smaller body.

Eld. Babcock had no special objection to the postponement—only he wished that prayer might be continually offered for the opening of that country to the scriptures.

The motion to postpone was withdrawn, and the following committee appointed: The President, and Elders Cone, Sharp and Williams.

In all this movement about “petitioning the Emperor of Burmah,” not an objection is raised concerning their “single object.” It was not needed now, being designed to meet a single case. Had the proposition been, instead of petitioning the Emperor of Burmah, “To petition the Congress of these United States, and the Legislatures of the slaveholding States respectively, for the privilege of teaching the slaves to read the word of God, and for impunity for the slaves in receiving such instruction,” the cry of a “single object” would then have been raised so loud that the welkin would have rung with it. Besides, we are not able to perceive how anti-slavery provisions in the constitution would have been a departure from the “single object,” more than any other provisions for promoting Missions. The twenty-first article of the constitution of the Union, prescribes the qualifications of its officers; “they shall be members of regular Baptist churches.” Suppose then that an amendment which was proposed had passed, viz.: “and not slaveholders,” would the latter provision have conflicted with the singleness of object more than the former? If it was taken for granted that no slaveholder would be appointed, why was it not also taken for granted that none but Baptists would be appointed?

We think no one can fail to see that this notion of a single

object was devised to meet a particular case, and no necessity has been felt for applying it to any other.

V. But it is said the Union is doing good, and therefore ought to be sustained.

Our answer is, this plea comes with a bad grace from Baptists. Do we not believe that the Pedito-baptists were doing good when Roger Williams separated himself from them, and consecrated all his energies to build up what he from his heart believed was a gospel church? Do we not believe that Whitefield, and Wesley, and Edwards, were doing good? Why should we not have sustained them? And the American Bible Society—who doubts that it was, and is doing good? Why should we not have sustained that society, instead of forming a *new* one? To Baptists we need not answer these questions.

Again, the Missions may be sustained under an organization whose principles are admitted to be right, quite as well as under an organization whose principles are *acknowledged* to be wrong.

But it is said that “The Free Mission Society is too poor to sustain these great Missionary operations in which the Union is engaged.”

Is not, we would inquire, your withholding your support one cause of its poverty?

Farther, the Jewish church was rich when the gospel church obtained a living by fishing. The American Bible Society was rich when the American and Foreign Bible Society had not the first dollar in its treasury. The question is not who is rich? or, who is poor? but, who is *right*?

VI. It is said that the Union is a “Fiscal Agent,” that it has not a moral character, and Eld. Thomas, of Brandon, one of its advocates and officers, declared in a public meeting in that village; “It is not a Christian institution, an infidel might join it.”*

If the Union be a “Fiscal Agent,” we ask, who appointed it to that office? *Whose* agent is it? Not the agent of Baptist churches, certainly, for they had no hand in creating it, and to them it acknowledges no amenability.

Again, if the Union has not a moral character, we contend

* It is objected that there was nothing incorporated in the constitution of the Union on the subject of slavery. Thus we think one of the great excellencies of the constitution.

FRANCIS WAYLAND.

—Bap. Reg., May 1, 1816.

that it ought to have such an element. It professes to be an Agent under God for the conversion of the world to Christ. Ought it not to be a christian institution? Is an infidel qualified to take part in this sacred work? Yet Eld. Thomas truly avers "an infidel might join it."

VII. It is said that the Union has not a slaveholding member. This objection has been noticed already; we would simply add, that it is an objectionable feature of the Union, that it furnishes to slaveholders and infidels, that which it denies to churches. But it is not true that it has no slaveholding members. Ky-ing, Prime Minister of China, an idolater, a slaveholder, and in all probability a polygamist, is a life-member. It does not relieve the case that he was made so by courtesy, as that indicates a somewhat stronger desire for his companionship, than if he were received by the payment of the ordinary sum.

[This idolater in the Annual reports of the Union was published as above up to 1847. Since that period, for some reason, the office which he holds has been omitted.]

Farther, is not Edward Kingsford a slaveholder. As a member of the Triennial Convention he became a life-member of the Union by vote. How stands the case with Lewis Shuck, the Missionary of the slaveholding Convention? The Register avers that he would on the death of a relative, be a slaveholder, his wife we suppose, was referred to. If so, then he is a slaveholding life-member. Wm. W. Keen, unless he has made a transfer of his property in slaves, is also a slaveholding life-member.

In regard to William Crane, like Mr. Kingsford, he was a member of the former Convention, hence, the vote taken made him also a life-member of the Union. He thought fit to pay one hundred dollars. This, however, was not necessary to his membership. Let it be remembered that those thus voted in, remain members whether willing or not. Free Missionists, with others, have thus been coerced into perpetual life-membership. Edward Kingsford might have refused to become a member,—that refusal, however, is insufficient, he *is* a member.

If William Crane has ceased to be a slaveholder, as is currently reported, it is owing to some other cause than that the Union required it. The defenders of the Union acknowledge that he was a slaveholder when he joined the Union, and from Wisconsin to Maine, they have apologized

for the *redemption*, on account of peculiar circumstances. But were these circumstances taken into the account when he united? Not at all. Had he held a thousand slaves under the most revolting circumstances, he would, in the light of the constitution, have been equally as acceptable.

Nor does it seem to us, that there is any essential difference between the member who holds slaves himself, and the pastor of a slaveholding church. Slaveholders contend that there is none. (p. 165.) That several life-members are in this practice will not be denied. Fit associates for Ky-ing, Prime Minister, China.

VIII. The Union receives the price of blood.

It was at first said that this was right. "That it was right to go to the chambers of the Devils in Hell for the Lord's money." The Editor* of the "Watchman of the Prairies," said this publicly, in Belvidere, Illinois. It was contended that a slaveholder's money was as good as any other man's money, that he ought to do good with his money, and that we ought to take the Devil's money to destroy his kingdom. To this we reply, 1st. God has not so decided,

"For I, the Lord, love judgment, I hate robbery for burnt-offering." Isa. 61: 8.

"Behold the hire of your laborers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of those who have reaped have entered the ears of the Lord of Sabaoth." James 5: 4.

2d. Counterfeit dollars, strictly speaking, are the Devil's dollars. "He was a liar from the beginning."

3d. Satan does not furnish aid but on certain conditions, certainly he would not furnish money to be employed in destroying his own kingdom; and, we are quite sure that a slaveholder would not furnish money to aid in spreading an anti-slavery religion.

4th. It is said that the Union receives no money from the slaveholders. The ground is now changed. The South having a society of their own—somewhat involved in debt—have nearly ceased to pay money to the Union, not because the Union has opposed the sin of slavery, for it never has, but because the South do not proffer the aid anticipated.

* The junior Compiler was present, and wrote down the words as they fell from his lips.

5th. It is said that the Union Board recently refused a legacy because it was the avails of slavery.*

If the Board have refused a legacy simply because it was the avails of slavery, then it is the abandonment of their first position, which has been defended with so much zeal, and, in this particular a practical reform, so far as the Boston Board is concerned; then, the Free Mission Society are sustained as correct in principle, and one of the benefits of their organization in our own land clearly illustrated. We hope that the Board will give the facts to the public.

We call to mind the fact that the American Board of Commissioners for Foreign Missions, once refused to accept a bequest, where slaves were a part of the property. They did not like the odium of selling the slaves in their own name.

The following is from a Newspaper, published in Savannah, Georgia :

[Extract from the Minutes. Dec. 20, 1832.]

“BRYAN SUPERIOR COURT.

Between John J. Maxwell and others, Executors of Ann Pray, Complainants, and

Mary Sleigh, and others, Devises and Legatees, under the will of Ann Pray defendants, *in equity*.

A bill having been filed for the distribution of the estate of the Testatrix, Ann Pray, and it appearing that among other legacies in her will, is the following, viz: a legacy of one fourth of certain *negro slaves* to the American Board of Commissioners for Foreign Missions, for the purpose of sending the gospel to the heathen, and *particularly* to the Indians of this Continent, it is on motion of the Solicitors of the Complainant, ordered, that all persons claiming the said legacy, do appear and answer the bill of the Complainants, within four months from this day. And it is ordered that this order be published in a public Gazette of the city of Savannah, and in one of the Gazettes of Philadelphia, once a month for four months.”

JOHN SMITH, C. S. C. B. C.

This bequest was not refused, or neglected to be prosecuted, because the Board believed it sinful to take such property. Had Ann Pray acted for the American Board of Commissioners for Foreign Missions as Jesse Mercer did for the Baptist Board, viz: sold the negroes and invested the proceeds in *Bank Stock*, who doubts that the American Board

* We learn the following from Eld. D. G. Corey, Pastor of the Bleeker Street Baptist Church, Utica. A person in Virginia died and left \$600 to the Union. The money was the avails of the sale of the image of God. The Board declined receiving it. The Elder states that he had this from Mr. Eddy, the Treasurer of the Union.

would have received it, just as the Baptist Board received Jesse Mercer's *Bank Stock*. That stock is part of a permanent fund, its interest is applied to pay in part the salaries of the Secretaries and the Treasurer. We pray the reader to distinguish, if he can, between the morality of the Board in taking the negroes, and exchanging them for Bank Stock; or, the taking of the Stock, *after* some other person has made that exchange.

To refuse this legacy is a *violation* of the Constitution of the Union, it is a repudiation of the position in which the Union has professed to stand, a position which has been defended by much zeal, and the consumption of much time, and ink, and paper.

Another thought. The fact that such a bequest should be made is no uncertain indication of the ideas entertained among slaveholders of the principles of the Union. Secretary Bright solemnly declared in the Vermont State Convention, in 1848, that the South could not find words strong enough to express their abhorrence of the Union. This bequest would seem to indicate a somewhat different state of feeling at the South. The Boston Board will never publish to the churches that it refused this legacy only because it was the price of blood. That at least is our judgment. Time will show whether we judge correctly.

But it is not true that the Union does not receive funds from slaveholding communities, every year it receives thousands of dollars from the A. & F. B. Society, which Society holds that it is scriptural to receive funds indiscriminately from the North and South, and lives up to its professions in this particular. (See chap. 17.) We copy the following from the Annual Report of the American Baptist Missionary Union, for 1849. p. 44.

Receipts.—Grants of the American and Foreign Bible Society, \$7,500.

The Baptist Missionary Magazine, the organ of the Union, July, 1846, p. 296, reports the following:

From A. Thomas,* Treasurer of the Foreign Mission Board of the Southern Baptist Convention, for Burman Missions, \$35,12, for African Missions \$15.

We now propose to prove, that:

There is between the slaveholders' Baptist Missionary Convention, and the American Baptist Missionary Union, a frater-

* A Slaveholder.

nal relation and even a confederation, as real, and as responsible, as that between any two Baptist churches in all the land.

1. Contemplate the fraternal interchanges which take place between the two Bodies.

The initiatory steps for the organization of the Union were taken in November, 1845, in New York.

1. The southern Board held a meeting in March following. *Mr. Shuck accepted the invitation of the Board to become their Missionary. Mr. Roberts made application and was accepted.* Both had been Missionaries of the Triennial Convention. An article in the Religious Herald says :

Last night our Board held another meeting. After due consultation, Bro. Shuck was requested, in the interval between this time and the meeting of the Board of the *Triennial Convention in Brooklyn*, May 19th, *which he is engaged to attend*, to visit the churches in Virginia, &c.—Dated, March 31.

Articles like the above were published in the Union papers with all imaginable coolness, as if a slaveholding religion came from Heaven.

Mr. Shuck was very cordially received in Brooklyn when the legal existence of the Board commenced. He represented the southern slaveholding Board.

Mr. and Mrs. Davenport, Missionaries of the Triennial Convention, probably designed to transfer their relations to the southern Convention. The Christian Index, of April 25, says :

It would be quite impertinent to inquire what disposition Mrs. Davenport has made or will make, *of a family which has descended to herself* and her brother by the demise of her mother within the last year. Our opinion is, that the most profitable and humane use she could make of them, if she does not choose to remove them to the East, is *to sell them* or give them to her friends. To liberate them would be the greatest calamity she could inflict upon them.

2. As the southern Board was represented at the legal advent of the Union, so was the North represented at the first anniversary of the slaveholders' Missionary Convention.

The following is from the Baptist Memorial :—

SOUTHERN BAPTIST CONVENTION.

WEDNESDAY, June 10, 1846.

Eld. Rufus Babcock, appeared as a corresponding messenger, and presented letters of correspondence, delegating the following persons as corresponding messengers to the Convention :

American and Foreign Bible Society—Eld. R. Babcock,* Eld. E. Kingsford,* and W. H. Wyckoff.*

* The compilers have designated those who are life-members of the A. B. M. Union with a star.

American Baptist Publication Society—Eld. T. S. Malcom,* Eld. J. C. Harrison,* Eld. W. Shadrack,* Eld. W. L. Dennis,* and Eld. Geo. Kempton.*

American Sunday School Union.—Eld. R. Babcock, Eld. J. B. Taylor, and J. C. Crane.

The President welcomed the delegates in a most cordial manner, and invited them to take part in the deliberations of the Convention.

A letter was read from Eld. Malcom, President of Georgetown College, accounting for his failure to attend, and expressing his earnest wish for the harmony and efficiency of the deliberations of the Convention.

On motion of J. C. Crane :

Resolved,—That brother Thomas Simonds,* Missionary to Burmah being present with us, be cordially invited to a seat with us, and the President be requested to extend to him the hand of fellowship and Christian affection.

The President called Mr. Simonds to the platform, and, taking him by the hand, welcomed him in the sincerest manner to a seat in the Convention, and a participation in their labors.

Mr. Sanders said that the Georgia delegation claimed him as one of their colleagues. He was ordained in Georgia, and they claimed him as one of their own. At his instance Mr. Simonds was enrolled as a delegate from Georgia.

On the Committee relative to the expediency of a Bible and Publication Board, are J. J. Finch,† of N. C., and Huckens, of Texas.

On motion of J. B. Taylor,—Mr. Simonds was requested to deliver an address on the Burmah Mission.

The Committee on the Bible Society recommended among other resolves, the following :

Resolved, That it be recommended to the Boards, to cultivate the most friendly intercourse with the American and Foreign Bible Society, in the great work of the Bible, translated and distributed in all lands.

The Carolina Baptist places at the head of "Delegates present, S. H. Cone, of N. Y.;" next, "Mr. Kempton," then after a solid column of a hundred or more slaveholders, the delegates already named.

The Georgia Index, having published the doings of the Southern Convention, says :

Brothers Babcock, Wyckoff, T. S. Malcom, and Harrison, were there from Philadelphia and New York. For ourselves we should have been better pleased if those good brethren had postponed their visit till

* Missionary of the A. B. M. Union.

† Then a slaveholding Missionary of the A. B. M. Society.

next year. *After our affairs are well under way we shall be glad to see them;* but, at present, some might apprehend that they would exert an influence, unconsciously, perhaps, in favor of Southern cohesion.

3. At the first anniversary of the Union held in Cincinnati, five members are set down as present from Kentucky. The Banner and Pioneer calls them "our representatives;" if the Union admitted them as the representatives of the slaveholders, it is the only kind of representation that it does admit.

The Banner says :

Eld. R. G. Pattison, Prof. E. G. Robinson, and Drury, and Eld. D. N. Sage, of Covington Theol. Inst., were *our* representatives in that body.

To prove the Union to be free from slavery, it has been said that the brethren from the South were not invited to lead the devotions of the meeting. This is for lack of better arguments. But we answer there were scores from the North who were not invited to lead in the same acts. These 'representatives' were there, reported as members of the meeting. If their rights as members were not respected—being constitutionally equal to those of other members, if they were treated with any discourtesy, it was not according to the compact, and is not to be made a subject of gratulation.

4. Missionaries of the two Boards have most fraternally harmonized.

The following statement is from an eye-witness :

Mr. Wm. Dean, E. N. Jenks and wife, Missionaries of the Union, and Messrs. S. C. Clopton and G. Pearcey and their wives, Missionaries of the southern Baptist Convention sailed for Canton from New York.

Previous to the departure of these Missionaries, meetings were held in several churches at different times. Eld. J. B. Taylor, Cor. Sec. of the *southern* Board accompanied the southern Missionaries to New York, and was present at the meeting in the Tabernacle on Lord's day evening, the last meeting held as preparatory to the sailing of the Missionaries on Monday. *Here he offered the opening prayer.* Mr. Clopton made an address: the Missionaries of the Union, Messrs. Dean and Jencks, (the latter at the Laight-street church,) bore important parts in the services.

In these services there was a most perfect fraternization of the *two branches* of the Triennial Convention. * * * *

The affiliation was perfect.

The following is a similar occurrence: When J. B. Taylor with the Missionaries of the southern Board, Shuck, Gates, Tobey and Johnson, came to the North, the leaders of the Union met them and treated them as brethren beloved.

In New York these men of blood were received in a very large meeting of Baptist pastors and their flocks, and in the presence of God, angels and men, Eld. Cone, in behalf of the assembled hundreds gave them the *right hand of fellowship*.

5. In Boston the same humiliating scene was again enacted.

The following is from the Christian Watchman:

FAREWELL MISSIONARY MEETING.

A meeting was held in Bowdoin Square church, on Sabbath evening last, pursuant to notice in several of our churches, with special reference to the sailing of Messrs. Shuck, Yates, Tobey, and Johnson, Missionaries of the southern Baptist Convention, to China. After prayer, that beautiful and appropriate portion of prophecy, Is. 62, was read by Mr. Cushman, the pastor of the church, and the hymn was sung commencing

"Jesus shall reign where'er the sun,"

after which Mr. Cushman explained the object of the meeting. It was the evening of the regular monthly concert; but as the Corresponding Secretary of the southern Baptist Convention was present with several Missionaries, about to sail for China, under the patronage of that body, the evening would be chiefly spent in listening to them, and in commending them to the special protection and blessing of God.

Speeches follow from J. B. Taylor, Johnson and Shuck.

During these exercises, Mr. Hague arose to engage in prayer, but before doing so, he remarked that the occasion was deeply interesting and altogether extraordinary. We see brethren from a distant part of the country, who have left home and all that the natural heart holds dear, to go to a distant land to preach Christ. We have never seen them before, we shall never see them again. On their way, as they pass by us and tarry for a moment, they ask us to pray for them. Can we refuse to do it? There may be evils in their own country yet to be removed, but they are commanded not to confine their sympathies to their own country. When the Savior commanded his immediate disciples to preach the gospel in all the world, "*beginning at Jerusalem*," there was in their own country a complication of iniquities as vile as ever the sun shone upon. [Were they in the church? Did the disciples fellowship them? *Compilers*.] But yet they were commanded to preach the gospel in other countries, and they did so. I have to-day, continued Mr. Hague, seen an era in my life which I had never expected to see. I have sat in the pulpit with a native *Baptist* preacher! As Paul has said of converts who were the first fruits of Achaia, he is the first fruits of *Christian Missions in China*. Mr. Hague now offered prayer.

We confess that we are shocked at Mr. Hague's comparisons. Here are men who are in heart, and probably in practice, slaveholders, Missionaries of a Convention, which was created on the issue, that the word of God sanctions man-stealing; a Convention that lives, and moves, and has its

being in that doctrine, and these men are compared to the "immediate" disciples of the immaculate Son of God.

The following letter from Mr. Taylor sufficiently explains itself:

Letter from Eld. James B. Taylor, Secretary of the Southern Convention, to the Editor of the "Christian Watchman," Boston :

DEAR SIR; Will you permit me to notice an article in the Reflector of March 25th, in which are several glaring misstatements in reference to the southern Baptist Convention, and the treatment received by our Missionaries, while in the city of Boston. If the writer of the article was not aware of the facts in the case, he should have informed himself; but whether he was or not, the *Editor* who allowed its admission into his paper, could not have been ignorant of them. * * * * It is to us strange that those professing to be Christians, *in carrying a favorite point*, should resort to artifices which merely worldly men would deem dishonorable and vile. * * * * My principle object is to vindicate many beloved brethren in Boston from an imputation, which, if just, would be to their everlasting disgrace.

The writer represents our Missionaries as passing through Boston *without so much as a formal greeting*,—that they left, and no meeting was called at which the churches and pastors should bid them an affectionate God-speed, and there were none to accompany them to the ship, or join in a parting prayer. It ought to be known that *greetings*, 'formal' and abundant were given—that, in not less than seven churches in Boston and vicinity, *we were invited to preach*, and that in numerous instances, *the most marked sympathy and kindness were manifested*. * * * * A public meeting was held at the season of the regular concert of prayer, (*but the same meeting would have taken place*, if it had been upon the *third or fourth* Lord's day of the month,) of which public notice was given in the daily papers, and at which suitable farewell services were performed. This meeting was attended by a densely crowded audience, many retiring, unable to procure seats. At the close, *the affectionate greeting and the warm grasp of the hand, evinced how deeply interested were many hearts in our operations*.

The precise time of our embarkation was known comparatively to few, in consequence of the inclemency of the preceding day. As it was, however, they were "accompanied to the ship," by a *crowd*, and though the exceeding haste with which the fair wind required them to leave the wharf, prevented the anticipated religious services, there was not wanting evidences that prayer ascended to Him, who holds the winds in his fist.

In regard to the members of the Executive Committee of the Missionary Union,—who are said by this writer to have "turned the cold shoulder," and suffered them to "pass ungreeted,"—it is due to say, that *fraternal kindness in every possible form was evinced by most of these brethren*. Assistance in various respects was rendered, while a lively interest in the success of our operations was again and again expressed. * * * While the cold shoulder, in some instances may have been turned towards me, instead of receiving it as a merited rebuke, I was but the more convinced that the spirit of these opposers of our work is from *beneath*, and not from above. I have returned home, but the better satis-

fied that I am occupying a position which God approves, and find myself but the more determined to labor in the spread of the ever-blessed gospel, both at home and abroad. While these sons of strife indulge in their cavilling, I will endeavor as I have opportunity *to do good unto all men*. I cherish no naking feeling, but am willing to commit all to him that judgeth righteously.

Respectfully,

JAMES B. TAYLOR.

P. S. I ought to mention that in the cities of Philadelphia and New York, we did not ascertain a solitary exception to the exercise of cordial kindness. All seemed ready to rejoice and pray for our success.

J. B. T

An editorial in the *Christian Reflector*, Dec 24, 1845, reviews the Missionary meeting in New York. We make the following extract:

It was a most propitious circumstance, that the members of the Convention who reside in the South had so completely taken themselves away, rendering it impossible for any difference to arise with them, growing out of their abhorrence to slavery and the opposition of northern members to that institution. Much as some brethren might love brethren of the South, and *regret* their withdrawal, and much as some might deprecate union with men who hold human beings as property, all saw alike that the separation had actually occurred, and was beyond recall. Of course the relation of slavery to Missions was an *irrelevant subject*; the question of *co-operation with slaveholders required no place in our deliberations*; we had no occasion to ask it, *nothing to do with it*. And it was well for our peace that the *withdrawal had not been on our part*, but on the part of the absent.

Such are the avowals of the Editor of the *Reflector*. But we ask Anti-slavery Baptists if such were their sentiments? Were you willing to continue co-operation with those who bought and sold human beings? Was it your opinion that slavery "required no place in our deliberations?" That "we had no occasion to ask it? nothing to do with it?" We had much to do with the heathen seventeen thousand miles away, but nothing with the poor out-cast slave at home. For all else, we are to devise and plan in our great Missionary Festival, but for the wretched slave there is no thought, no feeling, no prayer. Sympathy and fraternity must be cultivated towards the vile oppressor. So far from rebuking him, it must not even be intimated that he is not a fit agent to be employed, directly or indirectly, in evangelizing the world. If language means anything, this is the meaning of the article we have quoted. "The price of blood" was acceptable, and to "hate robbery for burnt-offering" a wrong course. Indeed the *Reflector* could sustain the Union on no other ground. It had undertaken to sustain the Union;

hence to occupy these positions, was a matter, not of choice, but, of necessity. Thousands of Baptists are in the same case. "*It was well for our peace that the withdrawal was not on our part.*" The truth is, all that could be done to prevent their departure was done, and when they had actually gone, the New Missionary Body must place itself in an attitude of invitation to the beloved truants.

We will here subjoin an extract from Gummell's History of Missions :

"The work," states the Preface, "was undertaken at the request of the Executive Committee of the American Baptist Missionary Union," (p. 5.)

"In his endeavors to secure accuracy of dates and facts, the author acknowledges the valuable aid he has received from the Corresponding Secretaries of the Board, and from the gentlemen, (Elders Sharp, Cone and Chase,) appointed to examine the work." (p. 6.)

Approved by both these Committees, the work thus delineates the "*local separation.*"

The great question whether Christianity sanctions the holding of slaves* had long been debated through the country and was now agitating the entire Christian community. Among the Baptists, as well as among several other denominations, it was immediately blended with the action of each one of their great national societies. Many individuals, and a few churches at the North had already refused to contribute to the treasury of the Convention, alleging as the reason, their unwillingness to mingle their funds with those derived from the holders of slaves. At length the Alabama State Convention addressed to the Acting Board a series of resolutions, declaring their views concerning their own rights and immunities, and demanding an "explicit avowal that slaveholders are eligible and entitled equally with non-slaveholders" to any appointments, either as Agents or as Missionaries, in the gift of the Board. To this communication the Acting Board replied, that in the principles contained in the resolutions they fully concurred,—that all the members of the Convention, *alike from the South and the North, whether slaveholders or not*, were unquestionably entitled to all the privileges and immunities which the constitution granted or permitted; but that the constitution of itself guaranteed to no one the right to be appointed to any office, agency or mission; that the appointing power was conferred solely upon the Board, they holding themselves accountable to the Convention for its discreet and faithful exercise. With respect, however, to the immediate question which was implied in the resolutions, whether a person holding slaves, but possessing in *other respects* the requisite qualifications, would be appointed a Missionary, the Acting Board explicitly declared, that "if any one should offer himself as a Missionary, having slaves, and should *insist on retaining them as his property*, they could not appoint him.

So soon as this declaration was made public, the churches in all the

* Strange that it should ever have been a question.—*Compilers.*

southern States withdrew from the Convention and formed a separate organization, adopting as a title "The Southern Baptist Convention." In this state of things it was deemed necessary that the friends of Missions in the Baptist denomination in other parts of the country should organize themselves anew, under a constitution better adapted to their altered circumstances.

Mr. Gammel then describes the organization of the Union, and continues thus :

Eld. Shuck, of the Mission in China, entered the service of the southern Convention, while all the other Missionaries continued their connection with the Union.*

Mr. G. proceeds to eulogize slaveholding piety in the following terms :

Thus, *amicably and honorably* was accomplished a *local separation* of the Baptists of the South and the North, which had been anticipated only with apprehension and alarm, by many of the wisest and most patriotic members of our communion, in both parts of the country. Such a separation could not be other than painful, for it drew a dividing line between those who had from the beginning been warm personal friends, and efficient fellow-laborers in the sacred work of giving the gospel to the heathen. The bad consequences, however, which were anticipated from it, the social disunion and strife which was deemed likely to ensue, have thus far been averted, and the cause of true piety and the enterprise of Christian Missions, have, apparently, suffered no material detriment. Each Missionary organization is now engaged in its appropriate sphere, without rivalry or opposition, in promoting a common object, and advancing a common interest of the human race. The churches which are connected with *each are learning a loftier piety*, and practicing a larger liberality than ever before; and we may well indulge the animating hope that, in the overruling providence of God, this event which at first seemed fraught with disaster and strife, will be made to contribute to the more rapid advancement of the Redeemer's kingdom on the earth. (pp. 174--6.)

We now ask the reader, if one wholly unacquainted with slavery, would infer from this passage that slavery is a sin. Slaveholders, in sustaining the licentious system of slavery,

* From the thirty-second Annual Report of the Board of Managers, we learn that Mr. L. Shuck ended his service as a Missionary of the General Convention, April 1, 1846. On the 25th March, preceding, he entered the service of the Southern Convention, during the intermediate three days, both organizations claim him as their Missionary.

The same Report states that J. J. Roberts, ended his service for the General Convention, Jan. 1, 1846. He entered the services of the Southern Convention when Mr. Shuck did. Mr. Gammell's statement above is therefore inaccurate. But, farther, the same Report states that : Robert D. Davenport, and Frances G. R. Davenport his wife, ended their services as Missionaries of the Triennial Convention, Dec. 1, 1845; as both were slaveholders they undoubtedly intended to enter the service of the Southern Board, the failure of Mr. D.'s health sufficiently accounts for their not doing so.

The Report states that Mr. and Mrs. D. were appointed September 8, 1845, but the Baptist Register of April 6, 1845, speaks of them as in the service of the General Convention. The mistake must have been—the time of their appointment.

duly appreciate Professor Gammell's remarks, in reference to the loftiness of their piety, as is evident from the following article, which we copy from the *Religious Herald*, of June 14, 1849.

LITERARY NOTICES.

A HISTORY OF AMERICAN BAPTIST MISSIONS, &c., by William Gammell, A. M., Professor in Brown University, Boston: Gould, Kendall, and Lincoln. 1849. Pp. 359.

This work, prepared at the request of the American Baptist Missionary Union, is well calculated to promote the Missionary spirit. It was, of course, necessary to the completeness of the history that the author should touch on the facts which led to the separation of the northern and southern Baptists. These he has stated with becoming impartiality, and in an eminent conciliatory spirit. We wish for the work a wide circulation.

This lofty, man-selling, woman-whipping and child-stealing piety, receives the following endorsement from Eugenio Kincaid:

[From the Baptist Register]

GAMMELL'S HISTORY OF THE MISSIONS.—In a letter, dated Lewisburg, Pa., Sept. 9, (which we take from the *Macedonian*) Eld. E. Kincaid says:

As I have labored more or less at all the stations in Burmah, not only at Rangoon and Ava, but also in the Tennessarin and Arracan Provinces, I could not but admire the singular accuracy with which all the leading facts of the Missions are detailed in Prof. Gammell's History of American Baptist Missions. I have not found a single error of any importance. I hope our religious papers will not fail to let this work be known among the churches; it furnishes the information so much needed.

The following facts illustrate and confirm this fraternization. We copy from the *Memoirs of Mrs. Shuck*. The preface states as follows:

Shortly after the death of the late lamented Mrs. Shuck, the members of the China Mission held a meeting, and with other resolutions suitable to the occasion, unanimously adopted the following:

Resolved, That the character and the circumstances attending the life of our departed sister, are interesting and instructive, not only to us, but, if made public, are calculated to aid the cause of Missions generally, and especially that in which she labored and died; and, therefore, that the Board be requested to appoint her former pastor, Eld. J. B. Jeter, or some other competent person, to prepare a memoir of her life.

J. LEWIS SHUCK, *Secretary*.

Mr. Jeter is the slaveholding pastor of a slaveholding church, in Richmond, Va. He informs us that in due time he received a letter from the corresponding secretary of the Board in Boston, informing him that they heartily concurred in the resolution, and desiring him to prepare a "suitable memorial of Mrs. Shuck's worth and work." On the seventh page of the preface we have notice of the following arrangement :

The profits accruing from the sale of the copy right will be appropriated, one half to the education of Mrs. Shuck's children, and the other half to the cause of Foreign Missions, to be divided equally *between* the NORTHERN and SOUTHERN BOARDS.

So the purchaser of this memoir, is paying to both Boards. And now, dear reader, for the character of the book which the Union has sent out to the world. On page 99, Mrs. Shuck, in a letter to her sister Susan, gives a very graphic description of the destitution and suffering of the British soldiers, and their wives and children, in the following words :

The great cause of their distress has been a fire, which broke out and consumed not only their houses, (which are made of matting,) but every thing they possessed. They fortunately escaped themselves with little harm to their bodies. Sickness has disabled others of them who were not burnt out, from working; so that altogether they are in a most suffering condition in this cold weather—*far worse than that of the slaves of Virginia, notwithstanding the English speak so harshly of American slavery. I wish they would first cast the beam out of their own eye.* The allowance by government for these poor creatures is very small indeed.

Such is the work which the Union has placed in the hands of our youth, teaching, by implication, that the Providence of God, an unexpected conflagration and sickness, is a *BEAM*, while the villainy and cupidity of *American slavery*, is a *NOTE*.

A still further evidence of this fraternity is seen in the disposal which was made of COLUMBIAN COLLEGE.* This institution, situated at Washington, D. C., was built with the funds of the denomination, collected from both north and south. Much the larger portion was contributed by the north. A report of the financial affairs made by Luther Rice in

* At the special meeting of the Board in Philadelphia, when northern and southern interests were fairly represented, it was unanimously adjudged, that if the northern Baptists would assume and pay the debt of \$40,000, they would be fairly entitled to the property of the Convention.—*Bap. Register*.

1825, shews that at that time the College property was valued at \$110,000. It was owing about \$30,000, but the debt was rather nominal than real; as sufficient was due the college in legacies and subscriptions to pay it.

Since that period the sum of \$50,000 has been raised, chiefly by the agency of Eld. Elou Galusha.

This college was given up to slaveholders as one of the last acts of the Triennial Convention, previous to its dissolution, preparatory to the ushering in of the New Union.

How will our northern brethren feel, who contributed so freely to build this institution, when they learn that it is wielding all its influence and power, to curse the world with a slaveholding religion? Brethren did you pay your money for that purpose?

The following is a specimen of the work which this college is doing:

In the summer of 1847, Mr. H. J. Arnold, a young man who has since departed this life, was expelled from the college. What was his crime? We will present the facts, the reader can then judge. He assisted a colored man, who was legally free, but was held as a slave, in obtaining legal advice. The individual pretending to own this immortal being, had removed from Virginia to Washington, taking with him the colored American citizens that he had robbed even of personal ownership. Men taken to this district under these unhappy circumstances must be registered, otherwise in a year and a day they become free. This robber neglected to register the names of his victims. A year and a day rolled by, and they had, in the eye of the law, as good a right to freedom as the Chief Magistrate of the United States. Understanding these things, they were about to engage a professional gentlemen, to take the legal measures required, and have their freedom asserted. Lawyers could not be expected to talk without a fee, especially for colored people, in a slaveholding community; and as they had been robbed of all their earnings, they made known their necessities and desires to a few of the students of *Columbian College*, (of which institution their great enemy was steward,) hoping from them to obtain sympathy.

Brother ARNOLD furnished some ten or twelve dollars to one of these poor friendless fellows, but before he could use it, the robber of God's poor pounced upon him, and seizing him, and the money too, with the other slaves, hurried them

back to Virginia, where to-day they are groaning in bondage. See Christian Contributor and other Baptist papers.

For this act of Christian mercy, Brother Arnold was expelled from the college your hard-earned money had helped to build, and so great was the excitement created by the faculty and slaveholding students of this college, that he had to flee for his life from the district.

This college, we repeat, was given up to the slaveholders, to prepare the way to organize the Union.

But it may be objected, that if it had not been given up, still the slaveholders would have obtained it, by procuring some act of Congress in their favor, as the slaveholders in Kentucky secured Covington Institution.

We reply, that this was not at all certain. But had it been so, was that a reason why it should be *cordially* given up? In such a case, Congress and the slaveholders would have the credit of the robbery. Would this college have been given up so amicably, under the same circumstances, to Unitarians, or any other body of religionists, orthodox or heterodox? No! No! Only to our "dear brethren of the South with whom we enjoy a pleasing degree of Union."

Dear Brethren, was not this transaction in itself an act of Christian fellowship? Was it not saying "You are fit and suitable Christian men to take that institution built by Christians for Christian purposes? Take it then, manage its affairs, and secure by its agency the beneficial results of matured and sanctified learning."

Finally, the Union has maintained slaveholding in its Indian Mission churches up to the present hour. This subject is fully discussed in chap. 13; yet, till we were capable of giving proofs, though it was surmised, and though the presumption was that slavery was in those churches, we were assured in the most solemn manner that the Union had no connection with slavery, of course no slaveholding church-members. Letters had been written and speeches made by prominent individuals, declaring that there was no connection, who now owe to God, to the church, and to the public, a confession for these statements, respecting this as well as other matters. How will the assertions made by Eld. Colver in Philadelphia, compare with his declarations made in the most positive terms at Brentwood, and at Dublin, that the Union was *wholly free* from slavery? How do they agree with the words of secretary Bright, made in the Salisbury

Association, in the town of Bow, N. H.? The scores who heard those words remember them. The agent for the Free Mission Society, in the brief space allowed him, (fifteen minutes,) endeavored to demonstrate the connection of the Union with slavery. Mr. Bright, in reply, used these memorable words: "If the Union is what it is represented to be on this floor to-day, then ought it to be regarded by every good man with loathing and disgust, but these statements are *black, irretrievable, unmitigated, damnable slander.*" Yet Mr. B. was present and heard Mr. Colver declare, that slaveholders were members of the Mission churches of the Union, and silently acquiesced in the statement.

This fraternity was also shown in the willingness of the Union to furnish every facility to such of its Missionaries, as desired to transfer their relations to the Southern Convention, in so doing.

We again copy from Br. Walker's Review:

We come next to notice the action of the Convention upon a point, involving more deeply than any other, in our judgment, the spiritual health of the churches. That point is the obligation laid upon the churches, by our Lord himself, to a direct and active participation in the work of evangelizing the world. We look upon the churches as God's own Missionary organizations. We suppose the prosecution of the Missionary enterprise to be their great business. In primitive times, as we learn from the New Testament, the gospel was published among the nations, by the agency of men, sent forth directly by the churches, under a conviction that they were called to the work by the Holy Ghost. We think it should be so now. The modern plan of prosecuting Christian Missions through the intervention of Missionary Boards, invested with the power of appointing, instructing and controlling the Missionaries, and of exercising a large supervision over Missionary churches and stations, is, in our opinion, to some extent, a departure from the primitive method, and, so far, hurtful to the interests, as well as dangerous to the rights, of the churches at home. We deem the plan admissible, only as a temporary expedient, until the churches shall be disposed to return to the original practice, and take the business of doing their own duty into their own hands. Nothing else, we are persuaded, can contribute so largely, either to the rapid spread of the gospel among the heathen, or to the spiritual prosperity of the churches themselves, to the development of their highest moral energies, and to the maturing, in their members, of the holiest traits of Christian character,—as a going back, in this matter, to the usages of primitive times.

This subject was brought before the Convention, in the following remarks of Eld. Wm. Hague, of Boston: "I would like," said he, "to add a clause to the article touching the Executive Committee, for the purpose of authorizing that Committee to allow and encourage churches, in their associate capacity, to support their own Missionaries among the heathen, and to avail themselves of its fiscal agency to transmit their funds. The chief reason why we need a society, is that we may get

and sustain a Board of Managers, who shall command the confidence of the country; and the main business of the Board should be to transmit money one way, and information two ways. But in the performance of its duties the Board should endeavor to develop the strength of the churches; to nourish these heaven-appointed springs of influence; and while on the one hand, a church subjects its Missionary to the inspection of the Board; the Board, on the other hand, should seek to lay on the church the responsibility of sustaining its own Missionary, and through him preaching to the heathen. The greatest danger of a large society, with its Board of Managers, is its tendency to become a substitute for the action of the churches, and thus to draw their vitality away from them. It is said that Robert Hall declined attending the great meetings of the Missionary Society in London, because he believed that it took away from the churches, as such, the work which Christ has committed to them, and thus prevented their standing forth before the world in their primitive character. Unless this Society shall awaken the churches to a true idea of the design of their constitution, to the nature and dignity of their calling, as Missionary bodies, appointed by the Lord himself,—it will achieve but little for their spiritual progress. As with a trumpet-call, it ought to arouse the churches to their duty, and encourage them to act in their associate capacity. We need 'Union,' but not centralization. I wish to see the churches united in this enterprise, and not to see all action centralized in a Board or a Committee. In setting out for the conquest of the world to Christ, we need to take, as our starting point, that sacred mountain of Galilee, where he charged his assembled church to preach his gospel unto all nations. When every church of our denomination shall act on the belief of the truth that it is a Missionary Society of God's own forming,—then the conversion of the heathen shall make haste, and succeeding ages shall say of that era, 'The Lord gave the word, and great was the company of those that published it.'"

These are not merely eloquent words,—they are words of wisdom. They are worthy to be engraved, not on tables of brass, but on the inmost heart of every disciple. In accordance with the views here expressed, Mr. Hague moved that in the fourteenth article prescribing the duties of the Executive Committee, alter the words, "to make all appropriations to be paid out of the treasury," the following should be added:—"and receive and transmit to their proper destination, such sums as may be contributed by the respective churches for the support of individual Missionaries." In sustaining this amendment, Mr. Hague observed: "I do not know whether the proposed addition will be approved, or whether the members of the convention may have thought upon the subject. I am encouraged, however, to propose it, as a point which Carey and Marshman have talked about, and prayed about. My attention was first called to it by Marshman's letter handed to me by Christopher Anderson, on 'The true way of Managing Missions' wherein he shows that the great deficiency of the common method is the want of sympathy between the Missionary and the church. Paul and Barnabas set out on their first Mission, under the auspices of the church of Antioch, and he desired the same principle to be carried out, and that the churches of the present time should each for itself become a Missionary Society, supporting its own Missionary, occupying the ground on which the first Baptist churches stood. I hope the day is now coming, when churches will act as churches, instead of societies acting as substitutes

for churches, though I do not think it probable that this Convention is quite prepared to listen to the development of this subject. I will venture, however, to utter my conviction, that the existence of so many societies as substitutes for church action, has diminished the spiritual vitality of the churches, and called their attention off from the great object for which they were specially created." After some further remarks, Mr. Hague submitted his resolution, saying, that he had been that day informed by Br. Kincaid, "that there never was a proposition that would meet with a warmer reception from the Missionaries themselves."

Eld. Cone objected to the plan, on the alleged grounds, that it would drive the smaller churches from the Missionary work, and that the expenses of transmitting money from the larger churches, would be left unprovided for. The subject had been prominent in all the discussions and correspondence of the Committee.

"The idea," said he, "came to my own mind in reading over the communications of Missionaries, and in conversation with the Missionaries themselves. I have now many letters at home, pressing this point earnestly on the part of the writers,—but I have always refused to entertain the application, and have shown to the writers, that though the plan has its advantages it also has its disadvantages. I think we are not yet prepared for the proposition. It is true that it is the primitive plan; but the propriety of adopting it has been discussed among us over and over again, and the decision we have come to has been, that we can accomplish a greater amount of good by throwing all our means into one fund, to be disposed of by the Board."*

The motion to add, was lost; the Convention thus refusing to make it the duty of the Executive Committee, to receive and transmit to their proper destination, such sums as might be contributed by the respective churches, for the support of individual Missionaries.

At a subsequent stage of the proceedings, when the question was on the adoption of the constitution as a whole, Eld. W. Everts of New York, moved as an amendment to the fourteenth article, that there be inserted the following: "That it shall be the special duty of the Treasurer, to take charge of all moneys paid by churches or individuals to support Missionaries designated by them, provided that Missionaries so designated are members in good standing of Baptist churches." Mr. Everts supported this amendment, agreeing in principle, as will be perceived, with that offered by Mr. Hague, in a speech of great power, from which we give a brief extract: "It did appear to him," he said, "that the principle contended for was vital to the cause of Missions; and it was also sustained by the very brethren who were its contemplated objects. Eld. Cone had himself admitted that there were important advantages in the plan,—too important and numerous, others thought, to be lost sight of. He (Eld. Cone.) had also acknowledged that it looked like the primitive plan. Now, he (Mr. Everts,) believed it was the

* Under the head "Independent Missionary action of the Churches," Mr. Beebe says: "Br. S. H. Cone, said it was the course adopted by the church of which he was pastor, and that Br. Devan and wife were Missionaries thus sent out by that church.—*Bap. Reg.*, March 13, 1846.

The above church is connected with the New York Association. This body annually appoints a Missionary committee. Last year, by this means, nearly \$500 were collected from the more wealthy churches, and distributed among the poorer churches, within the bounds of the Association.

primitive plan, and would therefore fall back upon it." He contended that, in illustration of the pecuniary benefits of a return to the primitive plan, many small churches, where they had determined to send a Missionary themselves, could raise five hundred dollars; but without that motive they could not raise twenty-five. Their charities were increased ten-fold. "You may argue," said he, "that there are necessary expenses which would fail to be met if this primitive plan were adopted, —but, nevertheless, to this plan you will have to come sooner or later. These local feelings would gradually supercede the Board, if properly encouraged, without hurting the feelings of any one."

The amendment was opposed by Eld. A. Bennett and Eld. Cone, the latter thinking that it would not be well to incorporate such an article in so sacred a thing as a constitution, and hoping that the mover and second would withdraw the motion. It was accordingly withdrawn. We have before heard of the sacredness of constitutions; but it strikes us as singular, that a plan of conducting Missions should be acknowledged to be the primitive plan, and yet, should be deemed unworthy of recognition in such an instrument.

A third time the subject was brought before the body, in the following resolution, moved by Mr. Hague:

Resolved, That while the Convention solicits the co-operation of all the friends of Missions to the extent of their power as individuals, and commends its cause to the remembrance of those who have property to bequeath by will and testament,—yet it would more especially call upon all the churches, to remember that the commission of our Lord and Savior constitutes each one of them a Missionary association to spread the gospel throughout the world; and entreats each one, regarding this work in its church capacity as its chief business, to come up to our help, and, more than it ever has yet done, to act in accordance with the primitive design of its constitution, like those apostolic churches which were the 'glory of Christ' and the 'light of the world.'"

"In proposing the resolution," says the report from which we quote, "he observed that Eld. Judson had expressed to him his approval of the proposition, and declared that it embodied the same principle, the very one they wanted, that which was recognized by Jesus Christ, and that to which the Convention would have to come, though perhaps it might be by degrees. Thus, as had been admitted, acted the primitive churches, and they were the glory of Christ, and the light of the world. The example of Christ and his precepts were in favor of it, and it was no less the earnest and sincere wish of the Missionaries themselves."

The resolution was opposed by I. Newton, Esq., Eld. Tucker and Eld. Bennett, and finally laid on the table.

We confess our deep regret, that this thrice repeated effort to obtain a recognition of the principle in question, was thus finally defeated. We regret that a plan of Missions, which was devised by the wisdom, and enjoined by the authority of Christ,—which was successfully pursued by the primitive churches, and the pursuit of which by the modern churches, was deemed by Robert Hall essential to their primitive character, which Carey and Marshman prayed and talked about,—which Judson and Kinnaird, and the Missionaries generally have approved,—which Hague and Everts so ably and eloquently defended,—and which Eld. Cone himself allowed to have been the primitive plan,—we regret that such a plan should have been deliberately rejected by the Convention, as impracticable, inexpedient, and undesirable. Had the decision

been otherwise,—had the churches been allowed and encouraged to send forth and sustain Missionaries of their own, and permitted, on reasonable and equitable terms, to employ the agency of the Executive Committee in the transmission of their funds,—we confidently believe that the amount of Missionary labor, as one of the effects of such an arrangement, would have been increased four-fold. The carrying out of this plan would bring the Missionaries into direct communication and sympathy with the churches. It would awaken a zeal and interest in the work of evangelization, that have been unknown since the primitive ages. It would obviate the necessity of the numerous and expensive agencies employed under the present system. It would remove the objections which have arisen from the centralization of power and influence. It would re-open to the churches an appropriate theatre for the development of those energies which, now, are either repressed, or expended in worldly pursuits; and furnish them with the very kind of action for the want of which they are languishing and dying. Would that it had been done. We have no words to express our heartfelt sorrow at the failure of a measure which promised such results, and which we believe would have tended, more than any other that could have been adopted, to the restoration of primitive zeal and purity.

A single remaining point that claims a moment's attention in this review, is the fact, that the evils of the constitution, whatever they may be, are, by its twenty-fourth and final article, placed beyond a reasonable hope of correction. In Eld. Cone's remarks, explanatory of the views of the Committee, he stated that "great pains had been taken to make it a constitution not to be easily liable to alteration." The significance of this statement will be understood by comparing it with the article in question. It is as follows:

"24. Alterations may be made in this constitution, only upon recommendation of the *Board of Managers*, and at an annual meeting of the Union, by a vote of two-thirds of the members present."

A motion to strike out the words requiring the recommendation of the Board, was offered, but opposed by Eld. Cone, and withdrawn. The article was passed without amendment,—the Convention thus deciding that no proposition to alter can be constitutionally entertained by the Union, unless first recommended by the Board; and that no such proposition, even when so recommended, can be carried into effect, except by a vote of two-thirds of all the members present at an annual meeting. We deem this provision anti-republican. By it, the constitution is not, indeed, placed absolutely upon the basis of the laws of the Medes and Persians, which altered not; but it is so securely fenced with guards and bulwarks, that no amendment will be likely to reach it.

[From the Gospel Vindicator, No. 2.]

AMERICAN BAPTIST MISSIONARY UNION.

In our extended notice of the special meeting of the Baptist General Convention held in November last, at which time the new Missionary Union was formed, we stated our objections to the three following points in its proceedings:

1. The setting aside in the constitution of the Union, of the representative principle;
2. The assuming, in that constitution, of an aspect of invitation towards slaveholders;

3. The refusal to recognize, in that constitution, a plan of missions acknowledged to be the primitive one.

The same objections have been felt and urged by others, and have been made the topics of earnest discussion in several public meetings, as well as in the papers of the denomination. We give in the following articles, a brief statement of the character of that discussion, with some of its results.

EXCLUSION OF THE REPRESENTATIVE PRINCIPLE.

In regard to this point, the defence of the Union has been undertaken by two classes of its friends, occupying widely different positions.

The first class have denied, boldly and positively, that the objections urged on this ground have any foundation in facts. The opinion that the third article of the constitution involves a destruction of the representative principle, they have said, is entirely a misapprehension. On the contrary, they have affirmed that it is emphatically a representative body,—more decidedly representative, and more truly democratic than was the old Convention. Those who took this position, are certainly not to be blamed because they failed to sustain it; nor because they have since, for the most part, discreetly resolved to abandon it. We are not surprised that they have now, as we understand, very generally given it up as untenable. The wonder is, that in the face of the third article, explicitly declaring that “this Union shall be composed of life-members,” to the exclusion of a delegated representation, and restricting this life-membership to such members of the Convention as might be present at its adoption, and such other persons as might pay “at one time not less than one hundred dollars,”—the wonder is, that in the face of this, they could ever have taken such a position at all. And we might weep, as well as wonder, to hear men who did take it, and did stoutly contend that the principle of representation was embraced in the constitution, now coolly talking of its exclusion of this principle, as a defect in it, which from the beginning they saw and regretted!

The other class of defenders of the constitution, instead of denying that it excludes the representative principle, evidently regard such exclusion as one of its chief excellencies. Eld. Cone, it will be remembered, argued in the Convention that life-membership would obviate such difficulties as had formerly arisen from the admission of a delegated membership. Another distinguished member of that Convention, Professor Sears, (as we learn from a public statement of the Assistant Corresponding Secretary of the Union,) in reply to a doubt privately expressed to him respecting the exclusion of the representative principle, inquired, “Do you wish to build up Presbyterianism?”—and proceeded to remark, in substance, that he and many others were of opinion, that our great organizations, by a natural tendency of the representative principle upon which they were based, were actually verging towards Presbyterianism. The same position, so far as the tendency of representation is concerned, is taken by a writer in the *New York Recorder*, signing himself “A Member of the Union,” and said by the Assistant Corresponding Secretary, in the public statement above referred to, to be President Wayland. He proposes to “reply to some suggestions which he has seen in print on this subject;” and in so doing, evidently alludes, though he forbears to name it more definitely, to the review of the proceedings of the Convention, published in the first number of the *Vindicator*. If, however, he had that review in mind, (as we

suppose he must have had, for we sent him a copy by mail,) he has failed to state our objections correctly, as well as to meet them fairly. We copy all that is important in his argument on this point, not merely for the purpose of pointing out its inaccuracies, but because his views of representation are essentially such as now prevail in the Union.

"It is objected," he says, "that the Union is not a *representation of the Churches*; and that, in forming it, the representation formerly existing was taken away.

"To this I answer, 1st. It could not take away what never existed. Under the Convention *churches* were never represented, but only *such persons*, whether members of churches or not, as *contributed to our funds*. The case is the same now. There is therefore no taking away of previous privileges.

"2. A *representation of churches* would be unjust. Many of our churches give nothing to Missions. In other churches only a small minority of members give any thing. Were the representation to be by churches as such, and governed by votes of churches, the money given for missions would be voted away and directed by those who really take no part, and manifest no interest in missions.

"3. A representation, such as is demanded, is at variance with all the principles of independence of the churches. Our churches have never been represented but in associations, and these, it is admitted, have attempted to tyrannize over them. What would be the result if a representation were formed from all the churches of the land? What churches in the minority could resist a majority of such power? For one, I would prefer a Presbyterian General Assembly at once. It is obvious, however, that one at least of the objectors looks with great favor upon just such a Presbyterian representation. He wants one that shall allow of the introduction of a *great variety of subjects*, and is grieved that this Union was constructed for the sole purpose of *promoting Missions*. We, on the other hand, declare that it is not a *representation of churches*, that it never should be a representation of churches, but only of individual members of churches; and that to make it any thing else will make it Presbyterian, and not Independent. Its very glory now is, that it can never exercise any power over the churches whatever. Representation of churches at large, and for a variety of objects, is Presbyterianism hardly disguised."

It would naturally be inferred from the above, that the author of the suggestions to which the President is replying, "demands a representation of *churches*,"—of "*churches as such*," though they may "give nothing to Missions,"—in short, of "*all the churches of the land*;" and that he objects to the Union, on the ground that it is not *such* a representation of the churches. Now, we ask in all courtesy, when, or where has any such demand or objection as the President's language supposes, been "seen in print?" Certainly, no such demand or objection was ever urged by us. We demanded nothing. We stated that "the old Convention was a *representative* body, composed mainly of delegates elected by churches, associations, and other auxiliaries," and that "the churches, either separately or acting together in associations, represented themselves in each triennial meeting, by a number of delegates proportioned to the amount *contributed by them* to the funds of the Convention, within the three years preceding." We objected to the constitution of the Union, that "*it set aside the representative principle*;" that "under it, the churches could no longer be heard by delegates;"

that "they could have no voice in the election of a Missionary Board, or in the disposition of the Missionary funds *contributed by themselves*;" and that "they were thus deprived of the rights which they had enjoyed under the constitution of the old Convention." Of course, it was implied that these rights were enjoyed, not by "the churches *as such*," but by the churches, *as complying with the terms* upon which the constitution secured them.

These statements of ours are met by President Wayland with the opposing statement, that "under the Convention, churches were never represented, but only *such persons*," &c. (See his 2d paragraph as quoted above.) Upon us, therefore, lies the burden of proving that they *were* represented. We take up the constitution of the old Convention, and read as follows:

"A Triennial Convention shall consist of members who contribute funds, or are *delegated by religious bodies* contributing funds; and the system of *representation* and terms of membership shall be as follows, viz:—An annual contribution of one hundred dollars for three years next preceding the meeting, or the contribution of three hundred dollars at any time within said three years, shall entitle the contributor to one *representative*; an annual contribution of two hundred dollars as aforesaid, shall entitle the contributor to two representatives; and so, for each additional hundred dollars, an additional representative shall be allowed. Provided, however, that when application shall be made for the first time by *bodies or individuals* to be admitted into the Convention, one delegate shall be allowed for each one hundred dollars."

It appears, then, that *individuals* and *religious bodies*, on becoming contributors to the amount prescribed, were alike entitled by the terms of the constitution to be "represented." Will it be denied that churches are religious bodies? Did the Convention, in its practice, deny this? We turn to the list of two hundred and seventy-five delegates who were present at the special meeting, and find that of this number, no fewer than ONE HUNDRED AND TWENTY, including President Wayland himself, appeared as the *direct representatives* of fifty-nine *separate churches*.* In view of this result, we have not the heart to indulge in a word of severity. But we cannot forbear to express our grief and astonishment, that a "Master of Israel" could deliberately write and print the declaration,—"Under the Convention, churches were never represented, but only *such persons*, whether members of churches or not, *as contributed to our funds*. The case is the same now. There is therefore no taking away of previous privileges." Each of these statements is so strangely at variance with notorious facts, that we wonder how they could ever have been written.

We shall not undertake to controvert the opinion entertained by the distinguished individuals whose language we have quoted, that the representative principle upon which our associations and benevolent societies are based, has a natural tendency to the evils of Presbyterianism. We are not disposed to deny that this opinion *may be* well founded. It cer-

*In addition to the 120 delegates who represented churches *as such*, 52 delegates appeared as the representatives of 29 associations, and 34 as the representatives of 15 Missionary Societies connected with 13 churches. Of these 13 churches, 7 are included in the 59 which were directly represented. It is a curious fact, that 65 churches *se at, either as churches, or through the medium of church Missionary Societies*, 154 delegates—a majority of 33 over all others. Directly and indirectly, 206 out of the 275 delegates, represented churches.

tainly is, if the position assumed by the Editor of the New York Recorder be correct. "If," says he, "churches elect representatives, then they are bound by the acts of their representatives, on the universally acknowledged principle of law, *Qui facit per alium, &c.*,—what one does by another he does by himself." If this statement of Br. Cutting be true, it must follow that representation tends, not only to the evils of Presbyterianism, but to all the evils of irresponsible power. Republicanism is a mockery,—a mere substitution of the divine right of representatives for the divine right of kings. But we are not prepared to admit the correctness of the Recorder's position. It completely reverses what we understand to be the true theory of representation. It sets the creature above the Creator. It supposes the representative to be, not the servant, but the master, of the constituent body to which he owes his representative being. Instead of holding him accountable to his constituents, it holds his constituents accountable to him. Against this perversion of the representative principle, we must protest. True, "what one does by another, he does" as really as if it were done "by himself;" but it is not true that one does by another, what he has never authorized that other to do. Delegated powers are always limited. So far as the representatives of a church transcend the powers actually delegated to them, their acts are their own,—the church neither acts by them, nor is bound by their acts. Otherwise, whenever associations, which President Wayland allows to be representative bodies, have attempted, as he says they have, to tyrannize over the churches,—we must conclude that the churches have attempted to tyrannize over themselves, and that they have been bound to submit to their own self-inflicted tyranny. Absurdities like these unavoidably result from the Recorder's misapplication of "the universally acknowledged principle of law,—what one does by another, he does by himself."

We do not deny, as we have said, that representation *may* tend in some degree to the evils of Presbyterianism. The greatest of those evils, as we conceive, is the concentration of power in the hands of the few over the many. From whatever source it may spring, it is certain that a tendency to this evil exists in our ecclesiastical and benevolent organizations. In our review, we referred to several examples of the development of such a tendency; and President Wayland admits that it is found in associations. But whether it has its origin in the representative principle, or whether it exists in spite of the restraints which it must be allowed that principle imposes,—we do not presume to decide. In some sense, it may be that both are true. Representation of churches, whether for a single object, or for a variety of objects, supposes the delegation of certain powers, greater or less, to the representatives. Here, it may be, is the germ of the evil. The possession even of delegated powers is corrupting, and may lead to the assumption of powers not delegated. Here is its expansion. It might be supposed, indeed, that the holder of delegated powers would be moved by a sense of obligation to respect the implied reservation of all other powers; but experience has shown that the giving of an inch will often be followed by the taking of an ell. It might be hoped that the accountability of the representative to his constituents, which is always implied in representation, would operate as a check upon the spirit of assumption, at least so far as to prevent any flagrant act of usurpation; but the recent example of the Baptist General Convention, composed chiefly, as we have seen, of representatives, either of separate or associated churches, has shown that there

is no certain ground for such a hope. The determination of these representatives to appropriate to themselves in perpetuity, the powers which had been deputed to them in trust, and for a limited period, could not be shaken by a scruple of this sort. Their consciousness of accountability must have ceased, when they resolved upon a stride so immense as to place themselves forever above it.

Admitting then, as we perhaps must admit, that representation may tend to the centralization of power, the greatest evil of the Presbyterian system,—are we bound to believe that those prominent members of the Convention to whose influence the setting aside of the representative principle must be ascribed, were prompted to act as they did by a sincere desire to avoid such tendency? What, we ask, have they substituted in the place of representation? Life-membership! A life-membership, assumed by the members of the Convention, and attainable by others, only upon the payment at one time of not less than one hundred dollars! A sort of peerage, or senate,—an order of nobility,—a privileged caste,—in short a perpetual aristocracy. Such is the safeguard which their wisdom has devised to shield us from the evils of Presbyterianism. Such is the security they offer us against the centralization of power. Under pretext of the alleged tendency of representation to Presbyterianism, they have abolished it, and given us in its room a system of membership the tendency of which to Popery is at least equally strong, and equally obvious. For what is the essence of Popery, but the assumption of irresponsible power? The Pope creates cardinals, and the cardinals elect the Pope. There is no danger here from the Presbyterian tendencies of representation. There are no difficulties arising from the admission of a delegated membership. The people have nothing to fear from the abuse of delegated power, and have only to furnish their spiritual lords with *money* to carry forward their pious and benevolent designs! In many respects, the case is similar with the mis-called “American Baptist Missionary Union.” It is a self-constituted aristocracy. Its members have been made such, either by their own votes, or by the payment of money. The powers which they claim and exercise, they hold, not by delegation, but by assumption or purchase. The body thus composed, acknowledges no responsibility to the churches. It exists independently of their sanction, and seeks no other connection with them, than to be made the recipient of their pecuniary patronage. All it asks at their hands is—*MONEY*.

President Wayland dreads the *power* which he supposes must necessarily be vested in a representative body, and says the glory of the Union as now constituted, is, that it can never exercise *any* power over the churches whatever. But will it be contended in seriousness, that the powers of the Union, so far as the conducting of the Missionary enterprise is concerned, are less than were those of the Convention? Have not “all the rights, privileges, interests, and duties” of the old organization been transferred to the new? And does not this imply a power in the latter, at least equal to that vested in the former.* True, the Union cannot *rightfully* exercise any power over the churches. And the same was true of the Convention. The power vested in that body, was not a power over the churches, but a power *under* them, and other auxiliary

* The remedial Act passed by the Legislature of Pennsylvania, expressly vests in the Union all the powers before existing in the Convention.

bodies and individuals representing themselves. It was received by delegation from them. The power claimed by the Union, on the contrary, is held *independently* of them. The difference is, not that it is less, but that it was obtained by usurpation instead of delegation. Now, if it be necessary that such a power exist at all, the question for the churches to decide, is, whether it will be safer and better for them, that it should exist in the hands of delegates, chosen for a limited term, and accountable to the bodies which they represent,—or that it should be seized and held by a self-created and perpetual aristocracy, representing no body, and responsible to no body.

It is not true, however, that the Union "can never exercise *any* power over the churches. From the moment of its formation, it *has* exercised such power. The Convention, in adopting the new Constitution by virtue of which the Union exists, took away from the churches, (as we have shown in the Vindicator No. 1.) the rights secured to them upon certain conditions by the old constitution. This was an exercise of power over them. These rights were suddenly wrested from them by the very act which gave the Union its being; and the Union itself, in sustaining the constitution by which these rights are withheld, continues to exercise the same power. The wrong first inflicted by the Convention, is perpetuated by the Union; just as the wrong first inflicted by the African kidnapper, is perpetuated by the American slaveholder. Indeed, the Union, at its first meeting, held at Brooklyn,* in May last, by deliberate-

* As it was at this meeting that the speech of Eld. Sharp was made descriptive of the period when the "circular" to Alabama was adopted by the Acting Board we here insert his own words:

"It was both privately and publicly stated, on more occasions than one, that the President of the Board was going to England, and that therefore he prepared this letter to pave the way for a gracious reception there. Of course I would not take the trouble to convince any man who knows me, of the falsehood of this accusation. But for the sake of others, I will say that the letter to Alabama was written six weeks before I had the least expectation of going to England, any more than I had of being sent to Bolany Bay. It was written ten weeks before I had made my decision to go; and it was adopted on the same day that the committee, who have the management of the temporalities of the church of which I am pastor, adopted the resolve to allow me to go to England. * * * A communication from my beloved brother on my left was laid before that committee, was read by them, and acted upon the *very evening* of the day that the letter had been unanimously adopted by the Board. The day after I received such other proofs of love from my fellow-citizens out of my own denomination, that I resolved to communicate my views to the church, and if it met their entire approbation, I would go, if not I would stay at home.

On the 28th of February, a vote was passed by all the males and females of the church, expressive of their cordial good-will and approval of my visit.—*Baptist Register*.

An editorial in the Baptist Register, (May 29,) says:

Eld. Sharp stated that "he had not changed his ground in regard to slavery. In his letters to the South he had never in a single instance uttered a word in favor of slavery; but he had been decidedly against it ever since he was fifteen years of age."

Is it probable that Eld. Sharp had forgotten, among other pro-slavery acts, his letter to Eld. Otis Smith, at the South? We here present it:

"I have no sympathy with the spirit and measures of those who claim for themselves exclusively, the name of Abolitionists. I entirely disapprove of their temper, their unmeasured censures, and their denunciations. These I consider both unwise and unchristian. * * * In regard to church action in the case, I consider it both inexpedient and unscriptural. * * * There were undoubtedly, both slaveholders and slaves in the primitive churches. I therefore for one do not feel myself at liberty to make conditions of communion which neither Christ nor his apostles made. I do not consider myself wiser or better than they were. * * * I believe that a majority of the wisest and best men at the North, hold to these sentiments. But if I stood alone

ly and repeatedly refusing to entertain a proposition intended to allay the "unensiness" of the churches at the violation of their rights, evinced a settled purpose to persist in that violation. The proposition in question was not designed to restore the representative principle, or in any way to change the character of the constitution. It contemplated only a nominal representation,—an unsubstantial shadow, amounting to nothing.

Yet even this, the Union at first sternly denied, and then, as it would seem, artfully evaded.

As the fact that this proposition was made, and finally referred, according to the published reports, to the Executive Committee, has been used to produce an impression that the representative principle will probably be restored, and thus to reconcile the churches to the Union," and as some confusion appears in the accounts furnished by different periodicals, we shall give here a brief history of the affair.

A letter having been received in April last by a member of the Board of the Union residing in New York city, from a Baptist minister in the western part of the State, in which the latter stated some objections felt by himself and other ministers to the new constitution, and intimated that a remonstrance with many names would probably be sent to the Brooklyn meeting,—Eld. Bennett, who happened to be laboring in or near the city at the time, was sent up to arrange the matter. He accordingly visited some half dozen ministers in Livingston, Wyoming, and Allegany counties, and attended a ministerial conference, where the constitution of the Union was examined. The debate, as we learn, turned chiefly on the third article. The western brethren affirmed that it involved the destruction of the representative principle. This, Eld. Bennett denied. After much discussion, he so far receded from his position as to admit the force of some of their arguments, and to express a wish that the constitution had been different in that particular. They, on their part, agreed to waive other matters, and get along with the Union, *if the representative principle could be incorporated into the constitution or by-laws, so as to be practically secured.*

The above statement, for which we have indisputable authority, will show why the proposition was introduced at all. In what follows, we quote from the New York Recorder, with which the Reflector agrees.

"Eld. Bennett rose to propose a measure, which he hoped would meet

here I will remain immovable, unless I gain some new light, which at my period of life I do not expect."

We supply here an omission, lest an issue should be made on the correctness of the date of the circular to Alabama, we refer to the Baptist Magazine and the Baptist Memorial.

* The Baptist Register of June 5th, 1846, contains the following:

[For the Register.]

REPRESENTATION IN THE UNION.

Br. Beebe:—Before the anniversaries in Brooklyn, it was rumored that not a few brethren were grieved with the "Union" on account of the non-representative feature of its constitution. * * According to the last article of the constitution, no alteration could be made except by a recommendation of the Board of Missions. Accordingly, by an overwhelming majority, the Board were requested to take the subject into consideration, and report at the next meeting. And a number of the brethren who are members of the Board, said to the writer that the Board would undoubtedly recommend a recognition of the representative principle, *in so many words*. I say in so many words, because some brethren think that even now churches have a right to appoint annual delegates if they see fit.

ONE WHO WAS PRESENT.

with a cordial response. He referred to the question whether a church could not, by paying one hundred dollars, elect a member to any one session of the Union, whose connection with the body should then expire. And as there was considerable uneasiness about this matter, he proposed that the principle be recognized in a by-law. He did not want to alter the constitution. He moved a resolution accordingly.

"Eld. Baron Stow said he had no objection to this resolution, provided it did not contravene the provisions of the constitution. He felt an embarrassment growing out of the first sentence in the third article, 'This Union shall be composed of life members,'—and he would move, in order to bring the question fairly before this body, a resolution referring the whole matter to the Executive Committee, *with the express wish that they report the necessary alteration of the constitution next year.*"

After considerable debate by Brn. Peck, Howard, Bennett, Corey, Fuller, Bacon and Beebe,

"Eld. Shadrach said he had no objection to the principle of the resolution, and would, for himself, have preferred that the Convention had remained based upon the principle of church representation. His objection was, that the resolution touched prematurely the constitution. It would show a distrust of that document on the very day on which it was formally recognized. It was giving up the third article at once,—that article and the resolution could not combine. He moved the indefinite postponement of the subject, which was carried on counting, there being 100 for and 86 against."

The question of indefinite postponement was re-considered on motion of Br. Corey, who said, that "a call had been issued for a meeting in Utica, and the meeting would be probably largely attended,—but if this resolution passed, it would end the whole movement." Again the subject was discussed by Eld. Blain, who, though he voted for the constitution most heartily, had since seen this difficulty; by Eld. Webb, who was opposed to a change; and by Eld. Church, who, though he should have been better satisfied if an annual representation had been incorporated in the constitution, did not think it prudent thus to tamper with it.

"Eld. Everts said that the remarks of the previous speakers derived their value from their claims to conservatism, but did they not in reality indicate a change? The old and primitive plan was to allow of representation—the present plan was a new one, and objections had come up from every part of the land. And the objections rested upon more than a mere idea—they involved the principle of church representation. He knew many who had declared that under the present constitution they could not become members of the Union—they could not conscientiously do it.

"Eld. Sears denied that the plan of church representation was the primitive apostolic plan. It was an addition to the 'Acts of the Apostles,' that he could not consent to. But he had another objection, as truly an objection on the score of Baptist independence, as the one already presented. What was the tendency of an organization of churches? Why, the centralization of ecclesiastical power, which might soon affect the discipline of the churches.

"Eld. B. Stow said he was for peace, and had before offered his resolution as an olive branch. He would again offer it, *leaving out the instructions.*

"Eld. Bennett said, that in bringing up the matter he had no wish to

evade the constitution. He would not intentionally touch it so as to infringe or alter it; he merely wished to show that there were honest differences of opinion, and to obtain for those who differed, the consideration to which their views were entitled.

"Eld. S. S. Cutting was fearful the Union might be led into hasty action. He regretted that there had arisen some confusion as to the proposition before them. As to referring the matter to the committee, without instructions, he doubted the policy. Would it not be better to refer to the Board something like this—a plan to make the third article read thus: 'This Union shall be composed of life-members, and of annual members, &c. Annual members may be nominated by Baptist churches on payment of the same sum.'

"Eld. Haskall would like the matter referred, reflected upon, and reported next year. He apprehended that when the views of the churches became known, the Union would find it advisable to incorporate the principle in the constitution. But he did not think the churches would like to pay \$100 for annual memberships. A vast majority of them could not do that every year.

"The resolution proposed by Eld. Stow was adopted."

Such is the history. In relation to Eld. Bennett's proposition, we remark, that it was not his design, as he himself avows, to effect by it any change in the character of the constitution. He did not wish to *alter* it or *evade* it. He would not *touch* it, to infringe or alter it—not he. Farther, had his resolution been adopted, it would have effected nothing towards the restoring and securing of the representative principle. It would only have mocked the churches, by offering the name without the thing, the shadow without the substance,—while the whole supremacy and control of the Union would have remained in the hands an overwhelming life-membership. No church, we presume, would be found stupid enough to prize the privilege of buying an *annual* membership at the same price demanded for life-membership. Yet this feature of the proposition, though in other respects it was changed, was retained to the last. Still farther, the proposition was unconstitutional. The by-law it contemplated, as Bro. Stow, Shadrach, and others suggested, would have been in direct contravention of that clause of the third article which provides that the Union shall consist of life-members. It must therefore have remained a dead letter, unless the constitution were so changed as to harmonize with it,—and this the mover "*did not want.*"

In regard to Br. Stow's resolution, "referring the whole matter (as the Recorder says) to the Executive Committee, with the expressed wish that they report the necessary alteration of the constitution next year,"—we simply remark, that the Executive had no authority to touch the matter which it proposed to refer to them, or to report any alteration of the constitution whatever. A reference of the matter to the British Parliament would not more effectually put it to rest, than a reference of it to the Executive Committee.

The resolution of Br. Stow, as first offered, was virtually lost, by the indefinite postponement of the subject. Upon the re-consideration of this vote, for fear of its influence on the Utica meeting, he offered it again, *leaving out the instructions*. The latter clause of the original resolutions, "*with the expressed wish that they report the necessary alteration of the constitution next year,*" was thus omitted; so that it was simply "a resolution referring the whole matter to the Executive Committee." In this form, the resolution was adopted.

We are not ignorant that some of the members of the Union who were present at the meeting in Brooklyn, have insisted that the reference was to the Board of Managers, and not to the Executive Committee. We will not dispute them, but simply mention our authorities. The Recorder, which in the accuracy of its reports, is said not to be surpassed by any of our papers, has it explicitly, "the *Executive Committee*." The same is true of the Reflector. The Editor of the Register says, "the *Executive Board*," a body unknown to the constitution; and a correspondent of his, simply "the Board." But both the editor and his correspondent have blundered in another particular. The former says, "the resolution of Br. Stow to submit the subject to the [Executive] Board to report on, was adopted; and the latter, "the Board were requested to take the subject into consideration, and report at the next meeting,"—whereas, the expressed wish that the *Committee* should report, had, as we have seen, been as expressly *withdrawn*. No reliance can be placed upon statements thus carelessly made.*

We conclude, then, that the direction given to this affair furnishes no indication that the representative principle will be restored. The assurance, thrown broad-cast over the land, "that the Board will undoubtedly recommend a recognition of that principle," is entirely unauthorized.† It may serve to amuse the unreflecting, to allay "uneasiness," and to silence the clamor of the churches at the loss of their rights, for a single year; but we venture to predict that these rights will not be restored. Such a recognition of the principle in question as was contemplated in the resolutions of Eld. Bennett and Br. Stow, or even such a recognition as that suggested by Br. Catting, would be utterly unsatisfactory. It would be like a feeble attempt to avoid the odium of aristocracy, by permitting the commons, as a *distinct class*, to associate with the nobility,—yet only on such conditions as would entitle them to an equality of rank with the highest. If the representative principle is to be *effectually* restored, this is not the way to do it. The aristocracy must be first abolished. We deem the proposal thus to offer a mere *shadow* of representation, on terms that must forever secure to the life-membership an overwhelming preponderance of power and influence, insulting to the churches. Yet even this *shadow* will not be offered.

From the history of this matter, it will be seen that President Wayland's position, that the Union "can never exercise any power over the

*After our manuscript was completed and sent to press, the official minutes of the Brooklyn meeting came into our hands, from which we make the following extract:

"The following resolution was offered by Eld. Alfred Bennett, of Homer, N. Y.

"Resolved, That any church, or other religious body, choosing to represent itself in one annual meeting only, upon the payment of one hundred dollars, shall enjoy for the time being all the rights and privileges of a member.

"On motion of Eld. Baron Stow, of Boston,—

"Resolved, That the above resolution be referred to the Board of Managers for their consideration, to report at the next annual meeting."

We leave it to the Recorder, Reflector, and other papers agreeing with them, to explain the difference between this statement and their own reports. Are these reports erroneous? Or did the Secretaries alter the phraseology of Br. Stow's resolution, to make it harmonize with the Constitution? The reader will judge.

†Of this there can be no dispute. An amendment must be made to the Constitution of the Union, providing for the admission of an annual representation from the churches; but the great difficulty will be to get it exactly right, and secure a general harmony among the whole. This will be the desire of the Board of Managers, but the amendment they may propose may call forth considerable discussion at the next meeting before it is settled.—*Editors Baptist Register*, July 21, 1846.

churches," is incorrect. The Union *does* exercise such power in withholding from the churches the right of representation,—a right which, under the Constitution of the Convention they enjoyed as contributors to its funds, and which in the same way they continue to enjoy in most of our great benevolent organizations. It will be seen, also, that in regard to this right of representation, the views which prevail in the Union are substantially the same with those expressed by the President.

There is another way in which the Union, and its Board of Managers, and Executive Committee may exercise power over the churches. By its direct action, and through its secretaries, agents, and other officials, the churches generally may be subjected, in a greater or less degree, to influences highly prejudicial to their character and best interests. True, the power to exert such influences is not peculiar to bodies constituted like the Union. The same objection may be urged against great representative bodies, though we think not with equal force. The elements of which the latter are composed, are frequently changing, and of course less perfectly assimilated than they would be if the accessions were gradual and permanent. The policy of the leaders,—for every great organization has its leaders,—is less fixed. The delegates, fresh from their constituents, and representing their views, are less easily drilled into compliance with that policy. This vexatious and troublesome *impracticability* of a delegated membership appears to have been the true reason, why, in forming the constitution of the Union, the representative principle was set aside, and the life-membership substituted. "There had always been difficulties about this membership," said Eld. Cone. "Members, during the past history of the Convention, had been made for a certain purpose, and after that purpose was answered, nothing more was heard of them. Their object was not the promotion of Missions, but some personal or local object. Now, life-membership would obviate this." The real nature of the difficulties to be obviated by this life-membership is notorious. In view of the unutterable wickedness of slavery, a spirit of determined opposition to it had sprung up in the North, and was rapidly extending itself through the churches. It became the policy of the leaders of the Convention, by standing coldly aloof from the movement, under the pretext of neutrality, and by maintaining towards their slaveholding patrons in the South an aspect of tacit approval, to secure their continued co-operation. The southern brethren, however, were not satisfied with neutrality. They demanded pledges "in regard to the mischievous fanaticism which had crept in and sown discord among brethren," and they *received* them. They demanded the proscription of the "fanatics," and they were proscribed. The fruits of that proscription, effected by the Baltimore compromise in 1841, in due time appeared. The Convention became an engine of oppression. Its agents had other business than to collect funds. The fanatics were to be marked, and their influence was to be counteracted. The churches were to be "regulated." The American Baptist Free Mission Society, formed on purely anti-slavery principles,—where any disposition to co-operate with it appeared,—was to be denounced as composed of "discontented and restless spirits, not in the fellowship of the denomination." The decision of the Alabama question by the Acting Board was a departure from this general policy, and threw every thing into confusion; and though the General Board hastened to repair the mischief by a vote of implied censure, it was too late to prevent the secession of the South. Now, in carrying out these schemes, there

were always "*difficulties*" about the delegated membership. "Members were made for a *certain purpose*," viz: the purpose of protesting against what they and their constituents deemed a pro-slavery policy. To obviate these difficulties, the life-membership was substituted for representation,—thus proving that, in Eld. Cone's judgment, the former interposes fewer obstacles to the exercise of this kind of power over the churches than the latter.

In regard to the capacity of any great organization whatever to wield this species of influence, there can be no question. And a Missionary organization can wield it as well as any other. With Eld. Cone, we are of opinion that the representative principle may prove a *partial* protection against it,—may throw some "*difficulties*" in its way; but these difficulties may be "*obviated*." We would not, therefore, rely even upon *representation* for effectual protection; but return at once to the simplicity of primitive times, when every church was in itself a Missionary body, and no higher organization was known. Upon this point, we take the liberty to present the views of a brother, high in the esteem of the churches, and personally intimate with the management of our Missionary affairs. In a private letter, he writes,

"Union of action, without centralization of power, is the great problem which the Baptists of this country are now called to solve practically. The Christian church of the first age did it successfully; but it has never been done on any extensive scale since the close of the second century. Metropolitan power became the bane of vital Christianity, and of the Missionary spirit. And if now the whole land were filled with affiliated Missionary societies, all auxiliary to a central board of action and direction, establishing Missions in all parts of the globe,—within less than fifty years the Secretary of that Board would possess more real official influence than was ever wielded by any English or Romish Archbishop whose name appears on the pages of history. Then, at last, the issue would reveal the evil of departing from Christ's plan of evangelizing the world; and prove anew that one hint from God's oracles is worth more than volumes of man's wisdom."

It will be perceived that these remarks are applicable to a great representative Missionary organization, no less than to a union based upon the principles of life-membership. If they are just, as we think they are, both are dangerous to the liberties of the churches. If the former tends to the evils of Presbyterianism, the latter tends as strongly and as directly to the evils of Popery. If we were compelled to choose between these evils, we certainly should not take the latter. If we must have a great organization, invested with the powers formerly claimed by the Convention, and now by the Union, we would insist upon representation. If it could afford only partial protection against the exercise of power over the churches, we would have whatever it could afford. But we do not admit any such necessity. Let the churches be allowed and encouraged to appoint and support their own Missionaries, according to the primitive plan, as advocated by Bro. Hague, and Everts in the Convention—and both evils will be avoided. In this case, if we need a society at all, it will be chiefly, as Br. Hague said, "that we may get and sustain a Board of Managers, who shall command confidence;" and the main business of the Board will be "to transmit money one way, and information two ways." Such a plan would leave in the hands of the churches where they belong, those powers and responsibilities which cannot even be delegated without danger, and the assumption of which

is intolerable; and the Board or Committee through which they might reach the heathen, would be a mere fiscal agent and medium of communication. Again we must express our regret that this plan was not incorporated in the constitution of the Union. We are not willing—knowing as we do, that power is corrupting, and that scarcely “an English or Romish Archbishop” can be named who was not corrupted by it—we are not willing that any good man should be invested with an “official influence,” equal to, or greater than theirs. Especially are we unwilling that our good friend, the Assistant Corresponding Secretary, whose heart we know, and whose excellencies we appreciate, should be subjected, in taking charge of the home department, to an ordeal of temptation from which he can scarcely be expected to come forth, morally unscathed. With America for his diocese, (for the Union was designed to be “American” and not merely Northern,)—we are unwilling that whatever he may possess of skill to sway men’s minds, and mould them to his purpose, together with an “official influence” equal to an English or Romish Archbishop, should be employed in reconciling the churches to the fetters prepared for them. We would rather hear, as Whittier says to Ronge, “the snap of chain-links.”

While, however, we regret that this primitive plan was rejected from the constitution of the *Union*, it gives us high satisfaction to be able to state, that it has been incorporated into that of the American Baptist Free Society. The fourth article in the constitution of the latter Society makes it “the duty of the Executive Board to receive and transmit to their proper destination, such sums as may be contributed according to the principles of the preamble of this constitution, by *churches*, either singly, or acting together in associations; for the support of Missionaries appointed by such churches or associations, provided that such Missionaries are members in good standing of Baptist churches, and not slaveholders or advocates of slavery.” We hail with joy the recognition of this principle by the Free Mission Society. It opens to the churches an avenue, by which they may prosecute the Missionary work with efficiency, and yet themselves be free. It presents an alternative, by which Presbyterian and Popish tendencies may alike be avoided. The Society, based upon the most liberal principles of membership, offers the agency of its Executive Board, not as a substitute for church Missionary action. By leaving to the churches those powers which the Union assumes, including the power of appointment—THE ESSENTIAL THING IS ORDINATION—it establishes the only effectual safeguard against the centralization of power in itself. Whether the churches, to any considerable extent, will avail themselves of the facilities thus furnished for a return to the simplicity of the first age, or whether the public mind shall continue to be prejudiced by misrepresentation against the only society that has recognized “Christ’s plan of evangelizing the world”—time must determine. We know, however, and we rejoice to know, that there exists already in many churches, a disposition to inquire after the old paths, and to be conformed, in the method of carrying forward the Missionary work, to the New Testament pattern. And we confidently anticipate, that in proportion to the general diffusion of a spirit of inquiry on this subject, and to the thoroughness of the investigation it may induce, salutary results will be realized.

In conclusion, and by way of hasty recapitulation, we remark—that the exclusion of the representative principle from the constitution of the Union is at length acknowledged, even by some who at first affected

to deny it; that the most distinguished and influential members of that body boldly *avow* and *glory* in it; and that the proposal to admit a mere *shadow* of it, with a view to allay uneasiness in the churches, has met with a signal *defeat*. Hence we infer the improbability of its restoration. Further, we remark, that although representation may tend in a certain degree, as has been alleged, to the centralization of power—not, by interposing "*difficulties*" in the way of its exercise, as shown by Eld. Cane, it affords at least a partial security against the tyranny of great organizations; and still further, that life-membership, while its tendency to the centralization of power is decidedly stronger and more direct than that of representation, by "*obviating* the difficulties" referred to, takes away even that partial security. It remains for the churches to decide whether a body, constituted on the principle of life-membership, a self-erected and perpetual aristocracy, which denies them the right to be heard by their representatives, shall receive their support and co-operation. All we ask is, that in making the decision, they consider well what they are about to do.

We continue to trace the history as penned by Br. Walker :

[From the Western Christian.]

AMERICAN BAPTIST MISSIONARY UNION.

We had neither time nor space, last week, to comment upon the decision of the long-pending question relative to a change of the principle of membership in this body. Our readers will have observed that there is to be no change. Henceforth it is a settled point, that the character of the Union is to be, not only essentially aristocratic, but exclusively so. It had before repudiated a representative connection with the churches; it now repudiates even a temporary connection, by means of annual membership, with individuals. It has carried its pretensions to the extreme point. Its arrogant assumptions have taken the most ultra shape, and in that shape it seeks to affix to them the seal of permanency. In the direction of the foreign Missionary work, it would be sole, as well as absolute.

The history of this question is so strongly illustrative of the manner in which the great central societies are gradually effecting a revolution in the character of the denomination, that we are inclined briefly to sketch it.

The old Triennial Convention was a representative body, composed chiefly of delegates from churches, and other religious societies. When the Union was formed, the principle of representation was repudiated, and it was decreed that it should be composed of life-members. Such members of the Convention as were present became life-members of the Union by their own votes. Other persons were permitted to become life-members, on the payment at one time of not less than one hundred dollars.

Throughout the entire North, from Maine to Iowa, this flagrant invasion of the rights of the churches was received with murmurs of dissatisfaction. Other serious objections to the constitution of the Union, were also entertained. Especially was this the case in Western New York. A minister then residing there, wrote an account of this state of things to another minister, a member of the Board of the Union, then residing in New York city. The friends of the new organization held a consulta-

tion upon the subject, and as the result, the well-known agent of the Union, Eld. Bennett, proceeded to the infected district upon what was called "a mission of pacification." A conference with some of the leading ministers of Livingston, Allegany, and Wyoming counties, led to a sort of compromise—they agreeing "to waive other matters, and get along with the Union, if the representative principle could be incorporated into the constitution or by-laws, so as to be practically secured," and he becoming tacitly pledged, as they understood, to take such measures as might be necessary to bring about this end.

The following resolution was introduced by Eld. Bennett, at the first meeting of the Union in Brooklyn, May, 1846:

"Resolved, That any church or other religious body, choosing to represent itself in one annual meeting only, upon the payment of one hundred dollars, shall enjoy for the time being all the rights and privileges of a member."

A motion for the indefinite postponement of the subject was carried, but for fear of its unfavorable influence upon the interests of the Union, afterwards reconsidered; and the resolution was referred to the Board of Managers.

Had this resolution been adopted, it would have effected nothing toward the restoring and securing of the representative principle. It would only have mocked the churches by offering the name without the thing, the shadow without the substance,—while the whole supremacy and control of the Union would have remained in the hands of an overwhelming life-membership. It was our opinion at the time and we hesitated not to express it, that the direction given to this affair furnished no indication that the representative principle would be restored. We thought it might serve to amuse the unreflecting, to allay "uneasiness," and to silence for a season the complaints of the churches at the loss of their rights; but though neither a prophet nor the son of a prophet, we ventured to predict that these rights would not be regained. From the beginning, it has been evident, that there was no intention ultimately to adopt the resolution. It has, however, answered the purpose for which it was doubtless intended, of holding many who were at first shocked and alarmed at the infringement of the right of representation, in a state of suspense and indecision, until they should have time to become reconciled to the new order of things,—while, the more certainly to effect this reconciliation, it has been earnestly contended that the representation of churches is fraught with peril to their liberties.

The Board, after a year's consideration of the subject, reported at Cincinnati, in May, 1847, recommending its reference to a special committee of nine, who should give it a thorough investigation, and report at the next annual session. The report of this committee, elaborately prepared by Eld. Williams, and submitted at Troy, in May, 1848, carefully distinguished between representation and annual membership. It condemned and "repudiated altogether" the former, and was unfavorable even to the latter; although a minority of the committee preferred it. It suggested, however, that the inquiry be made how far the feeling in the churches favorable to an amendment engrafting annual membership upon the existing constitution, was on the *ebb*, or was in course of *increase*. If it were found to be abating, still further consideration and delay were recommended. If, on the contrary, the feeling were such as, in the judgment of the Board, to require the admission of the element of annual membership, it was recommended that it be allowed

on the payment of not less than fifty dollars,—but with a “distinct avowal of the principle of representation, in the popular and full sense of that term.” The doctrine of this report was endorsed by the Union; but in place of an inquiry respecting the state of feeling in the churches, it was ordered that measures be taken to ascertain the views of such *individuals* only as were already life-members.

The result of these measures was reported at Philadelphia by the Home Secretary. Of 1700 life-members to whom the inquiry was addressed, Do you favor annual membership of the American Board Missionary Union upon the payment of fifty dollars?—831, or something less than one half, returned answers, of which 412 were in the affirmative, and 419 in the negative. This gave a majority of seven against the proposed change; whereupon the Board recommended that the whole subject be indefinitely postponed, and the Union decided accordingly.

This final disposition of the matter is in exact accordance with our anticipations, made public nearly three years since. In our view, the mockery of representation proposed by Eld. Bennett, and the annual membership contemplated in the report of Eld. Williams, are equally worthless; consequently we do not regard the decision against the introduction of one of these elements, and in favor of the continuance of an exclusive life-membership, as in itself of very great moment. Yet, as indicating a signal triumph of the aristocratic principle over the defenders of what were indeed but a shadow of the old right of representation, we look upon it as an event of great importance. It proves that the brethren who at first protested so strongly against this bold innovation, have for the most part learned to look upon it without alarm; for had any considerable number of them adhered to their former position, the policy of delay would have been maintained for some time longer. It is because the mass of the churches are supposed to have become so accustomed to the invasion of their liberties as to submit without a murmur, that no farther attempt to disguise it is deemed necessary. Thus, by little and little, is the great body of the denomination drawn away, under ambitious leaders, from the free principles and usages that were formerly its glory; while the few who persist in maintaining these principles and usages are denounced as troublers of Israel.

CHAPTER XIII

INDIAN MISSION CHURCHES—CHEROKEES—SLAVEHOLDING BAPTISTS—MR. JONES'S STATEMENT—MR. TREAT'S TOUR—MR. BUSHYHEAD—WINDHAM ASSOCIATION—VERMONT STATE CONVENTION—ELD. CONSTANTINE—A. B. C. F. M.—UNION ANNIVERSARY IN PHILADELPHIA—REPORT OF INDIAN MISSIONS—CREEKS—CHOCTAWS.

THE CHEROKEE BAPTIST CHURCHES.—As early as the year 1817, a Baptist Mission was established among the Cherokees by the agency of the Triennial Convention. Prof. Gannell, in his *History of Missions*, (p. 323) considers it "to have been from the beginning, by far the most interesting and successful, of all the Missions which have been planted among the aborigines, of any portion of the continent."

Like Boards, like churches,—the morals of Mission churches will never be more pure than those of the Mission Boards, on which they are dependent. The Baptist Triennial Convention, never treated slavery as a sin, neither has its Board, nor have its Missionaries, who have labored in slaveholding communities. This is equally true of the New Organization, known as the American Baptist Missionary Union. When the Union is purged from slavery it will purge its Mission churches.

As we furnish evidence to the reader, showing that these churches, planted and sustained by the Triennial Convention and now sustained by the A. B. M. Union, are slaveholding churches, we ask him to notice the *time* when this slaveholding attracts the notice of the Board; it is, when it would be exceedingly inconvenient *not* to notice it; a most remarkable coincidence.

The first testimony is from the much loved Abel Brown, "who being dead yet speaketh," "of whom the world was not worthy:" he wrote the following letter, which was published in the *Liberator*, and the *Christian Reflector*, in Boston, under the eaves of the Baptist Mission Rooms, and also in the *Tocsin of Liberty*, Albany, N. Y.

[From the Christian Reflector, Oct. 20, 1841.]

"SLAVEHOLDING MISSIONARIES.

The following startling statements were alluded to by one of our correspondents last week. They are published in the *Liberator* on the authority of Br. Abel Brown, now in Albany, who gives *his* authority. If the statements are not true, the several Boards can easily make it manifest, and we shall be very happy to publish the evidence of their falsity. But if they are true, how can any who believe slavery to be a *sin*, give their money into a treasury where there is a possibility of its being used to support slavery?

Mr. Almer D. Jones, assistant Missionary among the Choctaw Indians, and under the direction of the American Board of Commissioners for Foreign Missions, being in the city of Troy, N. Y., August 20, 1841, made the following statements in the presence of Mrs. Stewart and Mrs. Briggs, of Troy:

The Cherokee, Creek, and Choctaw tribes of Indians are, many of them slaveholders, and treat their negroes as slaves, and will not suffer any Missionary to publicly preach against slavery! That slaveholders are received into the Mission churches, and that the Methodist, Baptist, Presbyterian, and Congregational Missionaries, among those tribes, are *unanimous* so far as he is acquainted, in sustaining slaveholders as Christian brethren in the churches! That they (*the Missionaries*) never preach against this practice, nor use means to put it out of the church. That almost all the Missionaries either own or hire slaves of their masters to work, and pay their masters for their services! That he has been obliged, in case of sickness, to do it himself. That Eld. Mason, a Baptist Missionary, was obliged to leave the country, because he would oppose slavery! (Eld. Kellam left, I suppose, on the same account.) Eld. Hatch and wife, Baptist Missionaries among the Choctaws, left because they could not conscientiously sustain slavery. That Eld. Flemming, and Eld. Dodge, M. D., Missionaries of the American Board, left on the same account. That Eld. Potts, Baptist Missionary among the Choctaws, either owns or hires slaves of their masters; that he is open and public in this, and all understood that he sustains slavery. Receives slaveholders into the church as good pious Christians! That Eld. Perry, a Methodist Missionary among the Choctaws, owns a number of slaves, and treats them as such; and that he *shot and killed a white man*, whom he supposed was stealing one of his slaves—and that Eld. P. is in full fellowship with the other Missionaries! That he, (Mr. Jones,) has received the communion service from his hands.

Mr. Jones made many other statements, that show conclusively that the Methodist, Baptist, and Congregational Missionaries, among those tribes of Indians, sustain and uphold negro slavery; and that the Missions among the Cherokee, Creek, and Choctaw Indians, may be truly called slaveholding Missions.

Even Mr. Jones himself, who professes to abhor slavery, quoted the example of Paul as fully sustaining the Missionary brethren! This slavery destroys the sight of even Missionaries of the cross of Christ.

The men who have in charge the Missionary treasure, keep, as far as possible, these innocent crimes of robbery, theft and murder, out of the sight of the dear brethren who freely give their money to spread the

gospel. They do this that they may not offend slaveholders. One reason for this conclusion, (or what some may call slander,) may be seen by a simple statement of facts. In the Baptist church there are over 125,000 members that are slaves, and not more than 10,000 or 12,000 slaveholders; but this latter class have all the money, therefore our Board are very careful to keep peace with their masters, even though the slaves are crushed to death. They, the slaves, are not good for any thing, they have no money.

A Baptist paper faithful to the cause of Missions and of the slave, took the following notice of the conduct of one of our Missionaries.

OUR MISSIONARIES CORRUPTED.

"VAN BUREN, Arkansas, Dec. 12, 1840.

To the Editor :

SIR:—You are hereby desired not to send your paper any longer to C. R. Kellum, Kidson P. O., Cherokee Nation. It contains principles not congenial to our feelings, or safe in this community.

Yours respectfully,

JOHN CARREN, P. M., Van Buren, Arkansas."

Such was the state of public feeling after the Missionaries had labored more than twenty years among them. To show that no greater regard was paid to human rights after nearly ten years additional labor, we present the following article :

[From the Christian Contributor.]

THE CHEROKEES.

The following public notices of Mr. S. B. Treat's visit to the Cherokees evince the pro-slavery sentiment which reigns triumphant there. The first is from the Arkansas Intelligencer published at Van Buren, near the Cherokee line :

"*An Abolitionist in the Indian country.*—The Rev. S. B. Treat, we believe an agent of the American Board of Foreign Missions has been tarrying for a short time in the Cherokee Nation, and we see by the last Advocate that he has left for the Choctaws. This gentleman, we understand, is an avowed abolitionist, and his visit to the Indian country appears in a great measure connected with this subject. We hear that he notified the Missionaries who are supported by the Board, in the Nation, that the members of their churches had either to set their negroes free, or be deprived of the ministering services of the Missionaries of the Board. And we are much gratified to learn that the members of the churches regarded the interference of the Board as highly impertinent, and declined freeing their slaves, under the penalty of losing the Missionaries.

We are disposed to testify to the usefulness of the Missionaries, in the Indian country, and would much regret that they were withdrawn from that interesting field, where they have done so much good, and can yet do much more; but if they are to remain in the Indian country upon the

condition that they be privileged to spread the infamous doctrine of abolitionism, we say let them go. We hope and trust that Missionary and Abolitionist are not to be synonymous terms, and we believe they are not, for *there are other Missionaries among the Indians! who do not require such onerous conditions for their service.*"

The italicising of the above is by the Editor of the *Intelligencer*, the fact in regard to "*other Missionaries*" is an important one. The *Cherokee Advocate*, whose editor is a member of one of the churches visited by Mr. Treat, remarks as follows respecting the foregoing charge of the *Intelligencer*:

"It is with unfeigned regret that we observe the foregoing notice of the visit of the Rev. S. B. Treat, by our friend of the *Intelligencer*. We must confess it is our conviction that the charge is incorrect, and calculated to abuse the public mind. It is our privilege to hold communion with the members of one of the churches under the supervision of the A. B. C. F. M. We have heard of no such propositions being made by Mr. Treat, as are laid to his charge—and are well assured that none such have been made."

Subsequently, the *Intelligencer* retracts its grave charge against Mr. Treat and the Board as follows:

"*Rev. S. B. Treat.*—Always keenly alive to the danger of Abolition when that inflammable spirit is in our midst, or upon our border, we very naturally take alarm, when such danger is apparent. When we were informed Mr. Treat was in the Indian country, meddling with the slavery question, we expressed our alarm and added our caution upon the subject.

Since our article upon Mr. T.'s Mission was published, we have been informed that although it is admitted that he is an abolitionist, yet he has made no such effort in regard to the abolishing of slavery in the Cherokee Nation, as he was charged by our informants."

Of these communications no notice whatever was taken by the Boston Board. After, however, the adoption of the resolution declaring neutrality in the Triennial Convention, 1844, (p. 93,) efforts were made to convince the churches that its adoption cleared the Convention from all responsible connection with slavery. The *Reflector* of Aug. 29, 1844, announced:

"The Board is not now in any way implicated in the support or practice of slavery."

To this statement there was a northern, and a southern objection. The South objected thus:

"Not one of his fellow-abolitionists, as far as we have observed, have as yet manifested any disposition to endorse his statement that the Convention had *disfellowshipped slaveholders*. He has cajoled and flattered some of his more northern brethren, but it is all to no purpose. However violently opposed to slavery they may be, we are pleased to find that

they have too much honesty remaining to confirm the statement even of a brother abolitionist, which they know to be erroneous.—*Christian Index.*"

The North objected thus :

"SLAVEHOLDING MISSIONARIES UNDER THE BOARD OF
THE TRIENNIAL CONVENTION.

"Let facts come out! The Board of the Triennial Convention employs a slaveholder as a Missionary! Who is he? Mr. Bushyhead, a Missionary among the Cherokees. He lives in a fine dwelling, has a plantation and several wretched human beings under his irresponsible power, &c." (p. 102.)

As has been already stated, Eld. Pattison wrote to Bushyhead, desiring him to relinquish his connection with the Board. He did not write to him to repent of his wrong doing, for, on another occasion Eld. Pattison said to the public; "I do not believe, nor did I ever, that the holding of slaves is *sin in itself*."—*Western Christian Journal*, July 17, 1848.

It was thought to be good policy to clear the Board from the above charge; as Mr. Bushyhead about this time died suddenly, his slaves, now twelve in number, became the property of his widow and children; Mrs. B. is a member in good standing in one of the Cherokee churches.

The thought of course never occurred to the Board that Mrs. B. would become the holder of these wretched men, women, and children!

From 1845, to the fall of 1848, no farther attention, so far as we are informed, was given by the Board to this matter. An article, adapted to call their attention to it, appeared in the Free Missionary, published in Boston, March, 1845. True, it does not refer to the Cherokee churches, but to churches in their immediate neighborhood under the care of the Board. It is as follows :

SLAVEHOLDERS IN BAPTIST MISSION CHURCHES.

"A Baptist Minister, in New York State, who was formerly a Missionary among the Creeks, states that there are slaveholders in the Creek Baptist church, which is under the care and patronage of the Board of the Triennial Convention! One, Mrs. McIntosh, the widow of an Indian Chief, is a member of the church; and she owns about two hundred slaves, two of whom are Baptist Preachers! One of these, this Minister helped ordain before he came away."

The Boston Board did not condescend to bestow the slightest attention upon this fact. Eventually, it gave these churches up to the superintendence of the Indian Mission

Association, a slaveholding body. To this subject we shall refer again.

Judge Stevens, of Indiana, a member of the New School Presbyterian Church, and some three years since a delegate to the General Assembly, in a letter published in the "Watchman of the Valley," says :

"Our Board of Foreign Missions, without perhaps a dissenting voice, at this time sanctions slaveholding in the Mission churches, as they refuse to instruct the men they employ to bear open and positive testimony against slaveholding. * * * Our Missionaries, it is said, have so far civilized them, that they will shortly be incorporated into the Union as an independent State. When that is done, what cause will our Missionary Board have for consolation and joy to know that in the hands of God, they have been the instrument to add one slaveholding State to this Union."

Baptists may be helpers together of that joy, such as it may be.

The following article from "McCoy's Indian Missions," shows that when the Indians were removed to the West, much interest was felt relative to their slaveholding or non-slaveholding character.

Among objections to the formation of an Indian Territory, was one on the part of the non-slaveholding states, relative to the formation of new states in the West. When Missouri was admitted into the Union, it was, by way of compromise, that thereafter no state tolerating slavery, should be formed north of north latitude, 36° 30', which was the parallel of the southern boundary of the state of Missouri. In the formation of an Indian territory in the West, a portion of the country north of the line would be assigned to Indian tribes; and, consequently, the number of the slaveholding States would be curtailed. A majority, however, seemed not opposed to tribes removing West upon the same parallel of latitude, which they respectively occupied east of the River.

The two parties which are necessarily formed in our Government upon the subject of slavery, have continued from that time to this to manifest great tenacity for what each esteems its rights. The non-slaveholding states opposing every measure which they suppose would introduce southern Indians on their side of the line compromised, and the southern states as warmly opposing the filling up of the country on the south side of the line, with Indians from the North. The Indians who are located in the West, are not expected to become citizens of the United States; and it was contemplated that white citizens would be excluded from Indian territory.

In 1846, Mr. Henry Bibb, an intelligent gentleman, addressed a congregation of about 5000 persons in the city of Chicago; the junior writer was present and heard him. Mr. Bibb stated that the churches of all denominations in the Cherokee country, received slaveholders to their communions. He spoke of the Baptist churches with the rest.

Attention is now invited to the proceedings of the Windham (Vermont) Association. They show how this slaveholding was brought before the Boston Board.

WINDHAM (VERMONT) ASSOCIATION.

The Thirteenth Anniversary of this Association was held with the Brattleboro Church, Sept. 20 and 21. A letter published in the Christian Contributor of Oct. 11, 1848, states as follows :

The Committee on Arrangements reported the following resolution :
 " Resolved, That it is the duty and privilege of every minister to preach Missionary sermons, to give their people a thorough Missionary education ; and that it is equally the duty and privilege of every member to offer Missionary prayers, contribute for Missionary purposes, and do the work of a Missionary."

On the motion to adopt, Eld. Mathews remarked in substance as follows :

Mr. Moderator,—The resolution just read, will, I have no doubt, receive the entire and hearty support of this Association. One very important feature of this resolution, is its declaration that ministers should give to their respective people a thorough Missionary education. * *

A degree of ignorance exists even among the Baptists in regard to the religious organizations which we are sustaining. * * I may refer to some who sympathize with the slave and yet sustain the A. B. M. Union. They do not know that in the Cherokee Baptist churches, under the patronage of the Union, there are slaveholders. How should we feel, if sheep-stealers were received into those churches ? Should we not infer that sheep-stealers had been moulding the character of our Missionaries, instead of our Missionaries leading them to repentance ? And, if the Missionary Board sanctioned the crime by sustaining the Missionaries, then sheep-stealers would mould the character of the Board. And, if the Agent defended the Board in this matter, then would the character of the Agent be moulded by sheep stealers. I have fears that the slaveholders in the Cherokee churches are moulding the character of the Agents of the Union. Here is our respected Br. Tracy, the Agent of the Union, who would not for any consideration sit down at the communion table with a slaveholder, and yet, I expect him to rise and defend the course of the Cherokee slaveholding churches. It is thus that a little leaven leaveneth the whole lump ; the evil spreads from the slaveholding church member to the Missionary, from the Missionary to the Board, from the Board to the Agent, and from the Agent to the churches ; and thus the slaveholder moulds the character of our churches, instead of our churches leading him to repentance. Ought not the people to understand the religious organizations which they are sustaining ?

But how shall we remedy the evil ? Do you say, ' we will send a delegate to the Union, and *instruct* him to request the Board to enforce the principle of disfellowshipping the slaveholder ?' Your delegate can not be received, sent *with or without* instructions. The Union has silenced your delegates. *It has stricken down the principle of representation.* This matter of having slaveholders in the Cherokee churches, has for some years been discussed in the American Board of Commissioners for Foreign Missions, inasmuch as it was brought before the Board by way of petition. But, Mr. Moderator, it is out of character altogether for those occupying an equal platform to be sending petitions to each other.

As Baptists, our feelings towards each other may be expressed in the greeting which Black Hawk gave to Gen. Jackson,—‘I am a man, and you are another’.

Eld. Tracy, the agent of the A. B. M. Union, now inquired of the brother who had just taken his seat, what proof he had that there are slaveholders in the Cherokee Baptist churches?

Eld. Mathews stated that a Missionary to the Cherokees admitted the fact to a Baptist sister who resides in Boston.

Eld. Tracy, “ “ “ I can bid God-speed to the Free Missionary Society, and to the brethren engaged in it; the Union, however, though charged with being pro-slavery, is free from all responsible connection with slavery; and as to the proof which had been given that slaveholders were in the Cherokee churches, it was like the thousand and one flying reports which were being circulated without authenticity.

In regard to Bushyhead, (continued Eld. T.) as soon as the Board ascertained that he held slaves, word was sent to him that he could not be sustained, unless he gave up holding them. He died, however, soon after, and the inquiry from Alabama followed, and the action of the Board upon it. The Board will not sustain a slaveholding missionary, nor sanction the reception of slaveholders into the churches. I am anti-slavery as much as the brother who addressed you. I will not yield to him in regards for the slave; still, I rejoice to bear some humble part in sustaining the ‘Missionary Union.’

Eld. Mathews stated, that as remarks of a somewhat contradictory character had been presented, he would offer a resolution which would satisfactorily decide the whole matter. He then read a resolution, which with some modification from Eld. Tracy, passed; the following is a copy:—

“*Resolved*, That this Association respectfully requests the Board in Boston, of the American Baptist Missionary Union, to inform the Baptist public, through the columns of the Christian Reflector and Watchman, whether there are any slaveholding members in the Cherokee Baptist churches, or in any other churches under their patronage: and if so, how many?”

It was supposed that the Board would be able to reply without delay. In the proceedings of the Baptist Convention of Vermont, however, they avowed, through Mr. Bright, that they were ignorant of this slaveholding, and stated that they had commenced an inquiry into the subject.

The Christian Reflector contains the following:

ANNIVERSARY OF THE VERMONT BAPTIST STATE CONVENTION,

Held at Whiting, October 10th and 11th, 1848.

“Mr. Bright, in a most able speech, contended that the Union was not connected with slavery—that the circumstances under which the Union was formed—the fact that the decision of the Acting Board on the question from Alabama, refusing to appoint a slaveholder, was not rebuked by the old Convention, or by the new Society, was evidence that the Union was willing that it should remain as the basis of future appointments of Missionaries. He also stated that when they were informed that a practice existed in Liberia of hiring or buying children who had

been sold and betrothed by their parents, in order to retain them in the Mission Schools, the Board came to the unanimous decision, August 2, 1847, 'that they could approve of no measure or arrangement, which in the view of colonists or natives, would sanction the purchase or holding of slaves among them.' All these circumstances, he thought, showed that the Board has no known or willing connection with slavery. Another fact was mentioned by Mr. B. A short time since, Eld. O. Tracy wrote to the Board, informing them that the Free Mission agents were publishing that there were slaveholders in the Cherokee churches, under the pastoral care of the Missionaries of the Board. Upon this, the Foreign Secretary immediately wrote to those Missionaries, to ascertain the facts in the case, and when obtained, he had no doubt they would act with promptness, should the charges prove true, and take such action as they did in the case above mentioned. He furthermore stated that there was no reluctance at meeting any case where slavery was concerned, when the Board had any definite question before them. They had refused to answer hypothetical questions, contenting themselves with acting against slavery, when specific cases demanded action."

Eld. Bright said in the commencement of his speech :

"The Union is charged with being pro-slavery, now if it is pro-slavery, why do not the South love it? But instead of loving it, they cannot find words strong enough to express their abhorrence of it. If it should be found that there are slaveholders in the Cherokee Baptist churches they will be disfellowshipped."

The Junior Compiler rose at the close of the address, and said :

"I consider from the statements now made by the last speaker, that the Boston Board are pledged to this Convention to disfellowship those slaveholders that may be found in the Cherokee churches."

Mr. Bright gave silent acquiescence. Will the reader compare this with the conduct of the Board in Philadelphia, described in the subsequent pages of this chapter?

The action of the Board relative to Br. Clarke's request from Africa, is worthy of special attention. The following letter from the Christian Contributor with the accompanying Editorial will set this matter in a right light :

[From the Christian Contributor.]

"NO COUNTENANCE TO SLAVERY"—UNION BOARD.

Ingenuity is a precious talent, and of vital importance in cases of peculiar difficulty, as the following explanation of slave-buying in Africa clearly evinces. We by no means intend any exercise of this faculty by Br. Constantine; for his letter pretends to nothing more than a plain statement of facts. The substance of the same statement we were allowed to hear in that Baptist State Convention, where we were so cordially welcomed, at Manchester, N. H., last fall. Though through the

courtesy of the brethren, we were relieved of the labor of speaking, we had the privilege of hearing, and among other things, we heard a Mr. Wilson we think, attempt to speak, though most unfortunately for the purpose, Dea. Lincoln, of Boston, had in view in reading a certain resolution which, he informed the Convention, the Boston Board had some time before passed, forbidding their Missionary at Liberia to purchase any more slaves. The Deacon's statement and resolution might have passed off quite to the honor of the Board, and proved to the people there assembled that that Board had done *one Anti-slavery* act, as he claimed it to be, had not the untrained young man Wilson thwarted his purpose by telling, as he had heard it from Mrs. Crocker, the returned Missionary from Africa, the facts now stated here by Br. Constantine.

All who were present to hear Mr. Wilson's unfortunate defence of the censured Missionary, at the expense of turning all the blame on the Board, will remember how silent and sad Dea. L. and all his class sat after the explanation was so opportunely made by that simple, honest, unsophisticated young agent of the Union, Mr. Wilson. Not a breath was heard until Eld. Foss expressed his opinion, that, in view of Mr. Wilson's statement, the Board were to be blamed for having passed that resolution of censure and prohibition, for the Missionary had only bought the slave-children *out* of slavery, instead of buying them into it. That scene would have been not a little amusing to us, if it had not involved matters too serious to permit the smile of a Christian. We were pleased with the honest unforeseeing simplicity of the Union's agent, but what could we think of the ingenious, though unhappy Dea. L.? Now read the statement of the facts by Br. Constantine, who was once a Missionary of that Board in Africa, and you will have thoughts, probably not unlike ours. Whether he was the "some one" alluded to by Br. C., as having told the same story in the Vermont Convention, we know not, neither are we informed whether Br. C. followed the "resolution" story with the explanation given below. But it is high time that the people everywhere be put in possession of the facts from which they can draw safe conclusions.

PITTSFORD, VT., July 10, 1849.

DEAR BR. GROSVENOR:—At our Convention in Brandon, last winter, some one stated that the Union was anti-slavery. And as an evidence of this, it was said, that the Board would not allow their Missionaries in Africa, to buy female children and betroth them to the boys in the Mission School, lest they should do something that might countenance slavery. Would that they had been as scrupulous about countenancing slavery in America as in Africa, then we might not have had to record the painful fact that they have been building up slaveholding churches as well as fraternizing with slaveholders. In Africa, the women are bought and sold for wives. The head men own a great many. They buy them when infants or very young, and sell them again to their subjects for

wives. In consequence of this practice, females were liable to be taken out of the school at any time and sold for wives to heathen husbands, perhaps seldom or never to see the Missionary again. This was done while we were there.

We found it difficult to retain them in school long enough to be of any essential benefit to themselves or any body else, only their *owners* would get a *larger price* for them.

In view of this, the Missionaries talked upon the propriety of buying all the females that we took into the Mission family, and making them *free*, so that when the boys grew up and needed companions, they could have those that would be to them an help. This would prevent the girls from being taken out of school and sold after a few month's stay. And would not this be doing right, thus to buy and make free those children, so that they might stand on an equality with the boys, and that the boys, at a suitable age, might have free companions, and not be under the necessity of continuing their heathenish practice of buying their wives or living without them? No, say the Board, this will give countenance to slavery. But, you may educate those females, and when they have been with you long enough to command a good price and are sold, you can take in others. And when the boys need companions they can buy them from the country around, unless they are able to pay the extra charge and take one that has been in school a few months.

A. A. CONSTANTINE.

The following extract from Gammell's History of Missions, (p. 191,) shows that this prohibition of the Board is limited to Africa :—

The parents, both among the Siamese and the Chinese, generally refused to allow their children to attend the schools of the Missionaries, alleging as reasons that they did not wish them taught not to worship priests and idols, and that in case they were in need of money they might choose to sell them as slaves. Indeed a considerable portion of the scholars, who have been retained in the schools long enough to receive even the rudiments of an education, have been such as were *redeemed from slavery* either by the direct influence or by the *purchase of the Missionaries themselves*."

We will add one remark on this subject. In a letter written by Mr. Capers, a slaveholder, of South Carolina, which was published in the Christian Advocate and Journal, he comes out as pointedly against the course recommended by the Missionaries in Africa, as does the Boston Board. We never heard that he claimed to be on that account anti-slavery.

Soon after the giving of the pledge, relative to the Cherokees, by Secretary Bright, a letter was published in the Christian Contributor, addressed to Eld. Sharp, furnishing

* The following is worthy of note:

"When Mr. Boardman removed to Tavoy, there was living in his family a man of middle age who had been a slave, but whose freedom had been purchased by the Missionaries. His name was Ko-Thah-byu."—*Gammell*, p. 29.

evidence relative to the Cherokee slaveholding in the Mission churches, the following is an extract :

LETTER TO ELD. SHARP.

DEAR SIR: * * *

And now do you enquire whether official evidence can be produced proving that the Cherokee Baptist churches are slaveholding? I reply, it can, but not from the committee of the Union in Boston. Assuming that Mr. Bright was the representative of the committee, when he spoke recently in the Vermont Baptist State Convention, the committee publicly confess their ignorance on this question, and have sent a letter, (now posting onward in the mail bag,) to these churches to find out whether their piety is of a slaveholding stamp or not.* The committee may be wholly ignorant in regard to slaveholding in these churches, notwithstanding the constant correspondence with these churches by the Secretaries from the time of their organization till now, and though occasionally personal interviews have been enjoyed with some of the Missionaries, and though for the last sixteen years our entire American confederacy has been rocked with the agitation of the slavery question, like the tempest-tossed ocean, and though the eloquent Bibb, a refugee from the Cherokee slaveholders, has thundered in the ears of the intelligent and influential Bostonians the story of his wrongs, and probably the story of the slaveholding character of the churches in the Indian Territory, and though the A. B. C. F. Missions, for a *series of years*, has been discussing this question of the Cherokee slaveholding churches, (under their patronage,) and though Mr. Treat, a Boston resident, has lately returned from that country, and spread out a class of facts to an enquiring community, on this very question, and though the attention of the entire city has been turned to this question by its discussion during the recent meeting of the A. B. C. F. Missions in Boston, and though from numerous other sources evidence abundant could have been obtained, still the committee have only advanced so far, as to send on a *letter*, to learn about these things, and the sending on of that letter resulted from a resolution presented by a Free Mission brother, in an Association, when the friends of the Union were laboring hard to keep out discussion. Now, I would inquire with all respect and candor, is not such ignorance as deeply criminal in the sight of God as a knowledge of the sin and a consent to it? Well! indeed may such delinquents dread the principle of church representation.

But to the evidence: The pamphlet from which I make the extract is the *Missionary Herald*, published in your own Boston. The evidence that these Baptist Cherokee churches are slaveholding is unanimously endorsed by the members of the A. B. C. F. Missions, and thus authenticated, and printed, it was flung to the winds, and as a consequence of this broad-cast sowing the facts may be found in the library of almost any intelligent Congregational or Presbyterian church member.

The origin of the matter was as follows: In 1844, the A. B. C. F. Missions met in Worcester, at which meeting several anti-slavery memorials

*The Christian Contributor was regularly forwarded to one of the members of the Board. The article of Br. Brown and the challenging them to the denial by Br. Grosvenor, having both been treated with silence, it seems rather late in the day to plead ignorance, the more so as Mr. H. Lincoln, a member of the Board, had visited the Cherokee Nation, and shared the hospitality of Bushyhead, (see Peck's Indian Missions,) and we may fairly infer was waited upon by the slaves of Bushyhead.

were presented which were referred to a Committee composed of the following members:

Eld. Woods, Eld. Tyler, Chancellor Walworth, Hon. T. Williams, Eld. Stowe, Eld. L. P. Pomeroy, Eld. D. Sanford, Eld. Tappan, Eld. J. W. M'Lane, and Eld. D. Greene. Their Report was adopted unanimously at the meeting of the Board in Brooklyn in 1845. From that report the following extracts are made:

"The whole number of the Cherokee tribe is probably about eighteen thousand, and the number of slaves owned by them about one thousand."

"The whole population of the Choctaw tribe including the Chickasaws is about twenty thousand."

"It may also be stated that our brethren of the Moravian *Baptist* and Methodist denominations have churches in both these tribes, to which many both of Indian and African descent, both *masters* and *slaves* have been received."

"In regard to the kind and amount of instruction given by the Missionaries in relation to slavery, and the duties of masters and slaves, the Missionaries seem substantially to agree. Mr. Byington says:

"We give such instructions to masters and servants as are contained in the Epistles, and yet not in a way to give the subject a peculiar prominence. For then it would seem to be personal, as there are usually but one or two slaveholders at our meetings. In private we converse about the evils of slavery."

"Of a similar nature are the remarks of Mr. Wright. "The instructions, public and private, direct and indirect, have been such as are found in the Bible. As a spiritual watchman, I have wished to comply with that direction in Ezek. 3: 17, 'Therefore hear the word from my mouth and give them warning from me.'"

"In opinion and practice on this subject there will undoubtedly be some diversity among them in different circumstances, who entertain the same views as to the unrighteousness of the system of slavery itself, and the desirableness of having it abolished. The Missionaries of this Board among the Cherokees and Choctaws, and, so far as the committee are informed, *all Missionaries of every denomination* laboring in similar circumstances, among the Indians, and in all other places, agree in the views and practice presented in the foregoing extracts,"

Eld. Sharp will see that slavery prospers under the influence of such a religion. There are added to the number of its victims about five hundred annually in the Cherokee and Choctaw nations, by births and purchases. Of course the increase in the church has been at least equal to the increase among the world's people, and yet the "Union is wholly disconnected with slavery."

On page 92 of the last Annual Report of the Union, these slaveholding churches are represented as "in a prosperous state; professors of religion are increasing in spiritual mindedness and zeal, hungering for the bread of life, &c;" but I must reserve the remainder of my remarks for a future communication, praying in the words of enslaved brethren,

"Lord break the Slavery Powers,
Let them sound the Jubilee."

The attention of the reader is now invited to the annual meeting of the Union in Philadelphia, in 1849. Assurances,

solemn, public, positive, and constant, had been given by the supporters of the Union, that it had no connection with and was hostile to slavery. A large number of Baptists, in their candor, relied upon these statements; they thought thus: "these are good men, they will not mislead us." Free Mission brethren were treated with much disrespect because they acted out their honest convictions, and contended that the facts should guide our judgments and not the assertions of our fellow-mortals. As specimens of the labor employed to make out that the Union was anti-slavery, we present the following extracts, which we obtained from Eld. Thomas, the Pastor of the Brandon Baptist church, Vt. He received them from their authors respectively, and read them in a Baptist Convention held with the Brandon church, to examine the relations of the Baptist denomination to slavery. Eld. J. W. Parker, a member of the Executive Committee of the A. B. M. Union writes:

"The committee passed a *resolve* more than a year ago that they could do no act nor occupy any relation which would imply countenance, encouragement or approval of slavery."

Eld. Sharp writes,

"In no way, directly or indirectly, does the Board patronize slavery."

Eld. Colver writes, "that he has been a close observer of the Missionary Union, from its origin, and he has no hesitation in saying, that in his view, the Union in no way sanctions or apologizes for slavery;" and adds,

"I have made careful examination, and if there is any slaveholder in the Union, or that has paid one dollar to its Treasury, I do not know it. If there is any exception to this, it is in the case of Mr. Crane. Mr. Crane consented to be the nominal owner of a man to enable the man to remain and sail a vessel in the Delaware Bay, till the man could earn sufficient to purchase his wife; Mr. Crane not claiming one cent's personal advantage from it whatever. If this act involves the moral guilt of slaveholding, I can only say, so it does not seem to me."

"True, the Union is not an anti-slavery organization—its object is not the abolition of slavery in our country, but to send the gospel to foreign lands. Should it meet slavery in the field of its labors it would treat it as it does the other vices of heathenism."

We cannot forbear quoting here from the remarks of Eld. Colver made some time since in New York city, which we obtained from Br. Howe, who was present on the occasion. Having referred to the influence of slaveholding religionists, he adduced the case of Prof. Ripley, who became the holder of a slave to prevent him from being sold from his wife, and then said:

"He had better have let the slave been cut up into shoe strings, for every slaveholder would point to Prof. Ripley and say, 'we are just as good as he is.' The influence would be similar to that of a temperate drinker, who it is well known, hurts the temperance cause more than the confirmed drunkard."

We shall now see "whether the Union," when it "met slavery in the field of its labors," treated it as "the other vices of heathenism."

[From the Christian Contributor.]

ANNIVERSARY OF THE A. B. M. UNION.

PHILADELPHIA, May 18, 1849.

DEAR BR. GROSVENOR:—I propose in this communication, simply to present that portion of the proceedings, which, though intimately affecting the interests of bleeding and crushed humanity, will be carefully omitted in the columns of what are styled popular periodicals, both secular and religious.

The Board of the Union met in the Sansom street Baptist house of worship, on Tuesday morning, at 9 o'clock, for prayer. The exercises closed at five minutes before ten, at which hour the business proceedings were to commence.

During the brief intermission, an individual distributed liberally through the assembly, handbills, one of which I have enclosed.

For this he was severely censured. In my hearing a minister from New York city, (Eld. Seeley,) called him a simpleton, another charged him with sowing discord among brethren, another stated that some of the members of the meeting were on the turning point of becoming Free Missionists, but they by the above act had been driven back, and looked upon it with contempt. One called him a blab, another compared him to a rat, but every blow struck at him, was a blow *lost*. He had simply borne witness to the truth. And at a future period of the meeting, Eld. Colver rose, and declared in the presence of the whole Board, and its officers, that the Cherokee churches were sanctioning slaveholding.

Several ministers who had acted a prominent part in the Missionary movement, were absent from the meeting, from some of whom letters apologizing for their absence were received. Messrs. Wayland, Wilfams, Colgate and Welch, of the Board, and Messrs. Cone, Sears, Sommers and others of the Union. Committees on the different Missionary stations were appointed—that on Indian Missions was composed of Messrs. Chase, Corey, Jones, Nelson and Anderson.

Personal interviews were held with two members of this committee, and they were urged to take some action, and make some report, relative to the Cherokee churches, the subject was also by private conversation urged upon the attention of several members of the Board, and some who were members of the Union but not of the Board.

[*Copy of the Handbill.*]

SLAVEHOLDING SUSTAINED

BY THE

AM. BAPTIST MISSIONARY UNION.

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THE BOARD CALLED UPON FOR LIGHT.

Resolution passed by the Windham (Vt.) Baptist Association, September, 1848.

"*Resolved*, That this Association respectfully requests the Board, in Boston, of the American Baptist Missionary Union, to inform the Baptist public through the columns of the *Christian Reflector* and *Watchman*, whether there are any slaveholding members in the Cherokee Baptist churches, or in any other churches under their patronage, and if so, how many?"

THE BOARD CONFESS THEIR IGNORANCE.

Extract from Eld. Angier's letter, describing the proceedings of the Vermont Baptist State Convention, dated Whiting, Oct. 12, 1848.

"Another fact was mentioned by Eld. E. Bright, of the Missionary Union. A short time since, Eld. O. Tracy wrote to the Board, informing them that the Free Mission Agents were publishing that there were slaveholders in the Cherokee churches, under the pastoral care of Missionaries of the Board. Upon this, the Foreign Secretary immediately wrote to those Missionaries, to ascertain the facts in the case.—*Christian Reflector*.

THE PROOF ADDUCED.

Extract from a Report on Anti-slavery memorials adopted by the A. B. C. F. M., in Brooklyn, N. Y., 1845.

"The whole number of the Cherokee tribe is probably about eighteen thousand, and the number of slaves owned by them about one thousand." \* \* \* \*

"The whole population of the Choctaw tribe, including the Chicksaws, is about twenty thousand." \* \* \* \*

"It may also be stated that our brethren of the Moravian, BAPTIST, and Methodist denominations have churches in both these tribes, to which many both *masters* and *slaves* have been received.—*Missionary Herald*, 1845.

The Chairman of the Committee, on Wednesday, presented a report. In the report, the Cherokee churches were described as growing in grace, and the closing paragraph expressed the belief, that the spirit of Christ would lead to the removal of any evils with which these churches may be connected.

A motion was made to adopt the report, it was seconded, there was a pause, some hearts beat rapidly, the President was on the point of putting the question, when Eld. Colver rose and said :

MR. PRESIDENT :—There was an expression used in the closing part of the report, which refers to evils in the Cherokee churches. I would like to hear that part read again. (It was re-read—Eld Colver proceeded.) What are the evils which are there referred to? If evils exist, they should be described ; if they do not exist, those words ought not to be there.

Painful as the fact may be, and delicate and difficult as the question is, I regret to say that there are evils in those churches. I have become satisfied since I left Boston, that slavery exists in those churches.

Those churches were established at a time when slaveholders and non-slaveholders co-operated together in the Triennial Convention, our Missionaries, in receiving persons into the churches, have made an exception in favor of the sin of slavery. They have not made a special application of the gospel to this sin, and they might as well expect to do execution by firing up into the air from a loaded cannon, as to remove evils by a general avowal of the principles of the gospel, and no specific application.

If drunkards were received into those churches, it would be impossible for us to deny that this Union sanctioned drunkenness. And so long as slaveholding exists in those churches, we cannot clear ourselves from the charge of being pro-slavery.

I admit that among the Indians slavery has assumed its mildest form, and that it is frequently difficult to determine which is the master, and which is the slave, but, still the principle is there, and that principle is a sinful one.

I do not know what you will do about this, or how you will remove it. But something must be done, otherwise God will be opposed to us, and when we meet the opponents of the Union, who charge us with being pro-slavery—our tongues will be palsied.

I have confidence in the Board, but it is necessary that we should have something placed in the report to show that this evil is in the process of removal, for we are assailed in the most unkind manner in relation to these things.

I do not wish to be unreasonable. I do not ask that this body should become an anti-slavery body, but I do contend that it ought to be an anti-sin organization.

This is a delicate and difficult question, but Mr. President shall we refuse to commune with those who sprinkle babies, and shall we sit down at the Lord's table with those who steal babies and sell them by the pound as they sell pigs? (Slight sounds of hissing.) How inconsistent.

It may be necessary, Mr. President, for this body to send some well qualified person to the Cherokee country, to investigate this matter, this will cost something, but cost what it would, if the cause requires it, it ought to be done.

Eld. S. Peck, Secretary. I am somewhat at a loss to determine how the subject can be presented at the present time. As soon as the Board heard of this matter, it directed one of the Secretaries to present some very plain and pointed questions to these churches. The correspondence is not now in a state suitable to be brought before this meeting; to do so might tend to an unfavorable result, but another year the subject will be presented. It is a difficult and delicate subject, it will require time to elucidate it, we do not know what may be the next necessary step but it might come to the question, shall we relinquish our connection with these churches? In due time it will be for the Board to determine these matters.

Eld. Bright, Secretary, wished to state one or two facts. The first intimation that the Board received that there were slaveholders in these churches, was from a communication from Br. Tracy, from Vermont; a correspondence was immediately opened with those churches, which is not yet closed. When all the facts are ascertained they will be brought before the Board.

Eld. Colver wished something definite—something to show that the Executive Committee were engaged in removing the evil.

Eld. Hague thought that the evils should be described, or else that the words should be altogether omitted; in its present form it gave large scope for the imagination.

Dea. Gilbert, of Boston, offered a resolution, as an amendment to the report, instructing the Executive Committee to take the proper steps to remove this evil.

In support of this he spoke of the importance of being able to show the opponents of the Union, that the evil was in process of removal. A motion to re-commit the report for the above object was now made and carried.

Thursday morning, at 9 o'clock, the Board met. The report on Indian Missions was presented. It did not speak quite so highly of the piety of the Cherokee churches, as did the previous one. It stated that a report having been spread abroad that slaveholders were members of those churches, a correspondence on that subject was now going forward, and when all the facts are ascertained, the subject will be laid before the Board.

Dea. Gilbert rose and moved an amendment to the report, to show that the Board had not been chargeable with any unnecessary delay.

Eld. S. Peck hoped that confidence would be placed in the Board, and the Board would take care of itself if it was assailed.

The report was then unanimously adopted.

A member of the Union stated to me that he had heard that there were five slaveholders connected with these churches, two of whom became so by heirships; he said he would not vouch for the truth of the statement.

Another member of the Union stated to me, that it had been designed to kick slavery out of these churches, without having the matter brought before the public.

E. M.

The following is the Report :<sup>a</sup>

<sup>a</sup> Baptist Magazine, July, 1849.

## THIRTY-FIFTH ANNUAL MEETING OF THE BOARD.

WEDNESDAY, May 16th.

The Committee on Indian Missions reported through Eld. Irah Chase, Chairman. The Report was re-committed.

THURSDAY, May 17th.

The Committee on Indian Missions, to whom the report made yesterday was re-committed, reported through Eld. Irah Chase chairman. The report was adopted and ordered to be printed.

The Committee to whom was referred that portion of the report of the Executive Committee, which relates to our Missions among the Indians of the West, have been deeply impressed with the degree of success which has attended efforts made amidst great difficulties and discouragements. God has given abundant testimony of his approbation. Indeed, the most touching considerations which constrain us to send the gospel to more distant regions, have here superadded to them some peculiar claims, urging us to send it also to the heathen on our own borders. In doing this, as well as in exemplifying worthily the power of Christianity at home, we can best give to those who do not yet understand the spirit of the foreign Missionary enterprise, an unanswerable reply to the disparaging remark which is sometimes heard from their lips, that

*"Tis distance lends enchantment to the view."*

The facts stated in the report show that there ought to be made, in behalf of earnest and well-directed christian labors, an exception to the melancholy statement, that whenever the white man has come into contact with the Indians, it has been to their detriment. Considering all circumstances of their past history, and all the disadvantages of their present state, the happy change which has been effected in connection with these labors, demands our admiration and our gratitude. Conversions, the manifest work of the Holy Spirit attending the means of grace, have cheered the hearts of the Missionary laborers, and made "the desert rejoice and blossom as the rose." The erection of meeting-houses, and liberal contributions by the people in various ways, co-operating with the Missions, give encouraging indications in respect to the future. It is desirable that the churches be led on, as early as practicable, to know by experience, the benefits of sustaining voluntarily among themselves the regular ministrations of the gospel. And we can hardly express in terms sufficiently strong, our conviction of the importance of encouraging the native preachers to become well instructed, and "thoroughly furnished unto all good works."

A statement having been spread abroad that there are instances of slaveholding in some of the churches, the Executive Committee, we have been assured, are taking measures to ascertain the facts in the case, and intend, when they have fully ascertained those facts, to lay them before the Board for advisement, trusting that He, whose we are, and whom we serve, will make the path of duty plain.

The Christian progress, which we are permitted already to perceive among these remnants of the Indian tribes, bids us still hope for more. The first injunction of our Lord, in his great commission, was to bring the perishing sons and daughters of the human family, to become in heart, his disciples. Next, as being penitent, believing, and teachable,—born of the Spirit,—they were decidedly to profess their discipleship by being baptized. Then they were to be further instructed, with gentleness, fidelity and patience, in all that pertains to perfection of Christian character; for our Saviour adds, "Teaching them to observe all

things whatsoever I have commanded you." The Spirit of that holy religion which fills the heart with love to God, and love to man, if that Spirit be duly cherished;—the voice of that Saviour who has taught us to do to others as we would that others should do to us, if that voice be heard and duly considered,—must lead the disciples of Christ, every where, to do what they can, in their circumstances, to remove, without unnecessary delay, any acknowledged evils in which they may be involved.

Respectfully submitted,

|                   |              |
|-------------------|--------------|
| IRAH CHASE,       | } Committee. |
| EBENEZER NELSON,  |              |
| D. G. COREY,      |              |
| H. V. JONES,      |              |
| GEO. W. ANDERSON. | }            |

The Report of the Committee on Indian Missions is worthy of careful examination. For nine years the fact, duly authenticated that these churches sanctioned slavery, had been circulated in public papers and through other channels. The Boston Board, according to Mr. Bright, had been corresponding with these churches on this subject from September, 1848, to May 1849, a period of more than seven months. We learn from the Postmaster that letters mailed in Boston, are in two weeks delivered in the Indian Territory. Allowing one month for delays, the Board might have written six times to Cherokee, waiting in each case for an answer before writing again. They have promised to present all the facts at the next meeting of the Board, *only* nineteen months after commencing the correspondence.

When the Report was first read, its allusion to this "vice of heathenism" was of the slightest character imaginable, though the printed proof of its existence had been placed in the hands of the members of the Board. It simply said, "if there are any evils in those churches the spirit of Christ will lead to their removal." And, when Elder Colver stated that he had ascertained since he left Boston,\* that these churches sanctioned slavery, and urged the Board by a regard to duty, consistency and self-defence, that they should say so much "that the evil was in the process of removal," he failed. He tried again, but without success. Aided by Deacon Gilbert he tried the third time, and the report was on motion, re-committed, expressly for the purpose of having some statement made touching this matter. Yet, when the report was again presented, the most that could be obtained

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\*The Junior Compiler had an interview with Elder Colver in New York, and offered to bring a living witness, Mr. H. Bibb, to prove that the churches had slaveholding members.

was, that "a statement had been spread abroad that there are instances of, slaveholding in some of the churches, and that the Executive Committee are taking measures to ascertain the facts in the case, and intend, when they have fully ascertained those facts, to lay them before the Board for advisement, trusting that He whose we are, and whom we serve, will make the path of duty plain."

The generality of those who read this report will reason thus: "The Board are acting wisely. Rumors, though sometimes true, are often false. Careful for the honor of the Union, the Board does not let such rumors pass unheeded; it is diligent in ascertaining the facts, determined if slaveholding should be found in these churches to treat it as other vices of heathenism." Even Br. Wade, the Missionary, received this impression.

There are several chapters in the history of the Board's diplomacy, which have not been generally read. When the foregoing report was adopted, the Boston Board *knew* that slaveholders were members of these churches, and their number. The proof presently.

Will the reader bear with us while we examine the proceedings of the Anniversary a little farther.

When Elder Colver stated, in the presence of the entire Body of Members of the General and Acting Boards, that these churches were slaveholding; why did not the latter request him to pause, and remind him "that he should not set that down as positive which might turn out to be a fabrication?" Instead of doing so all silently acquiesced in his statement.

Again, if this had been merely a supposition, which might have been disproved, why had the Boston Board nothing to say to the printed proofs scattered through the Meeting House?

Specially, the remarks of Elder S. Peck, deserve attention: "It might," said he, "come to the question, shall we relinquish our connection with these churches?" Ominous words. "The baby figures of things to come at large." "Relinquishing" is the last step of labor of a Board with its Mission churches. That there were symptoms that all previous efforts might fail is clearly implied in the Secretary's statement. Will a rumor awaken in Elder Peck's mind the presentiment, that, "it might come to the question, shall we relinquish our connection with these churches?" Certainly

not. Let us trace the progress of labor. A Baptist Association sends from Vermont to the Board this inquiry: "Do any members of the Cherokee Baptist churches hold slaves?" The Board forward the inquiry. The Cherokee churches answer—Yes! The Board inquire again: "Will they get rid of the impediment?" The churches reply—"No!" The Board next inquire: "Will you in some way release your churches from these slaveholding brethren?" The churches reply "No, we are satisfied with them." Then comes the relinquishing of the connection—the *last step*. How came the Board to look forward to this result? They said they were obtaining facts. They were, but not whether these churches were slaveholding, but what could be done to remove slavery, and yet not sanction the principle that slavery is a sin. The following is our evidence:

Eld. Jones, the Missionary to the Cherokees, has a son studying at Madison University, a Member of the Baptist church. With him, the junior compiler had the privilege of an interview. Mr. Jones states that five members of the Cherokee Mission Baptist churches hold slaves; one of the five, Mr. Bushyhead, holds twelve slaves; that the Board wrote to his father on the subject, making inquiry, and his father sent a letter to the Board, LAST WINTER, stating that there are five members of these churches who hold slaves, that Mr. S. Peck in his visit to Madison University, acknowledged to Br. Jones that the letter had been received. Reader, on what subject were the Board writing for facts in the May following the reception of this letter?

We have no hope that the Executive Committee will remonstrate with these members of the Mission churches, who are making merchandize of the representatives of Christ.—We learn from Br. Jones, that Mr. Peck, who, we doubt not, spoke as the representative of the Board, is desirous that his father should look to the Southern Baptist Convention for aid, and transfer his relations thither, as Shuck did, and Roberts. But a very serious obstacle prevents the Board from clearing themselves from these slaveholding connections in this way. Mr. Jones having for nearly thirty years been associated with his northern brethren, is unwilling to sever the cords which bind him to them. Another plan is proposed, Br. Jones is desired to transfer his relations to the Indian Mission Association. But some time since the Missionaries protested against a change of *this* kind.

The inquiry has come up, "Can not these churches sustain their own preachers?" Greatly, as it would relieve the Board for them to do so, it is ascertained on inquiry, that they are too poor to sustain the Mission without aid. Another expedient presents itself. Br. Jones has great influence among the Cherokees, cannot he use that influence to have these slaveholders voluntarily withdraw from the churches; a new thing among Baptists, and coming withal from those who complain of innovations; Br. Jones replies, "I might do so, but that does not meet the question." Alas, that Br. Jones should by his connection with the Union, produce an agitation of the exciting topic, which for the last fifteen years the Board have endeavored to suppress.

If we rightly read the signs of the times, Br. Jones will be withdrawn from that station, the Mission will be transferred either to the Southern Baptist Convention, or the Indian Mission Association; then the gathering storm will descend in vengeance upon the devoted heads of Free Missionists, for not giving the Board credit for washing its hands from this vice of heathenism. Should the Board carry out this scheme, we now forewarn them, *we will tell it to the churches.*

We wish once more to refer to the Report; is it not strange that notwithstanding all the progress in piety credited to these churches, their holiness should be in harmony with the "sum of all villainies?" "The toleration of slavery indicates very great depravity of mind."\* Let any one examine the reports relative to the Cherokees, and he will infer that, if any class of people have made great attainments in piety, they certainly are thus distinguished. Gammell, in describ-

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\*These expressive words were written to Elder Rippon, of England, by a Virginia Baptist, named Robert Carter, distinguished for emancipating four hundred and forty-two slaves. When Elder Rippon heard of this act, he was "happy" and came near "shouting;" just hear him. "Vote him a triumph, crown him with laurels, and let the millions listen while he sings.

"I would not have a slave to till my ground,  
To carry me, to fan me while I sleep,  
And tremble when I wake, for all the wealth  
That sinews bought and sold have ever earned.  
No, dear as freedom is, and in my heart's  
Just estimation, prized above all price,  
I had much rather be myself the slave,  
And wear the bonds, than fasten them on him."

Careful, Br. Rippon, you will divide the brethren.



ing their christian virtues rises almost into ecstasies. Column after column of the Baptist Magazine has been devoted to descriptions of their revivals, particularly just after the Board had been called upon for light by the Windham (Vt.) Association ; how a man can be brutalized and Christianized at the same time, we cannot understand.

One other thought, the report bears some resemblance to that of the Report of the A. B. C. F. M., which justified the reception of men, habituated to evil practices, into the church, to reform them. This sentiment is in the report we are examining, expressed covertly. But these slaveholders have been for many years in these churches, and have been making great attainments. If past progress has not unriveted the link of any chain, what evidence is there that future movements in the same direction will do it ?

A request should be immediately made to the authorities in the Cherokee nation, for protection to some minister, who may visit them and show to the churches the sin of slavery ; this obtained, some one should be deputed by the Board to enter upon the work of correcting this soul-damning practice in their churches.

### CREEK MISSION.

In 1822, a Baptist Mission was established among the Creeks. In 1829, it was suspended. No one who pays attention to Indian history can be ignorant of the fact that many of them are slaveholders. "The Indians," said John C. Calhoun recently, "are slaveholders, and the natural allies of the South." Eld. Colver, in his speech in the meeting of the Board of the Union, said that among the Indians, slavery had assumed its mildest forms. Eld. Solomon Peck shows, however, that it is even among them the same bitter draught. It is slavery still. In his history of Indian Missions describing the Creeks, he says :

"A considerable number of negroes who where slaves to Indian masters, attended on the preaching at the station when they could do so without incurring the displeasure of their masters. Several of them experienced the saving power of the gospel, and made a profession of religion. But, such was the opposition of the chiefs, and many other Indians, that the poor Africans were severely punished for attending on the means of grace. On one occasion a number of them were seized by their masters and scourged in the presence of Mrs. Compere. Mr. Compere, the Missionary [of the Baptist Triennial Convention] being absent."

In 1829, the Board decided upon the relinquishment of this mission, until the aspect of things should become more promising.

In 1830, Missionary operations were resumed among the Creeks by the Board. A church was organized under the name of the Muscogee Baptist Church, one half of the number of its members were slaves.

The following is from McCoy's Indian Missions :

On the 4th November, 1836. Mr. Rollin and family arrived at our place, having left the Creek country.

Mr. Henry and Mr. Dodge, two Presbyterian Missionaries, were located in the vicinity of Mr. Rollin. The expedient was resorted to of persuading the Indians, some of whom owned negro slaves, that these Missionaries taught the slaves that they were entitled to their freedom. Although the Missionaries regretted the existence of slavery in the Indian country, they had prudently forbore to meddle with the subject. Mr. Rollin had been so scrupulously precise upon this point, that he had refused to teach the slaves to read in his Sunday school, notwithstanding they had often entreated him to instruct them.

On 31st of August, a Council of Creeks was convened ostensibly for objects unconnected with the present matter. While on the ground, some of the chiefs were taken into the woods apart from the company, by three white men, and a paper written by a clerk of a trader was presented to them for signatures. This purported to be a commission from the chiefs to the commanding officer at Fort Gibson, requesting the immediate removal of all the Missionaries from the Creek country, charging them with the crime of *teaching their slaves that they were entitled to their liberty*. As this sweeping request involved Mr. Rollin and the two Missionaries, against whom not even the indiscretion in the matter of slavery, had been proven, the chiefs shrunk from the act of signing the paper, and it was some time before they could be induced to sign.

An order came from Fort Gibson requiring the Missionaries to withdraw from the Creek country.

The following winter when I was at Washington. Eld. Bolles, Corresponding Secretary, under date of Feb. 8. 1837, requested me to apply to the Department of Indian Affairs for justice to be done to the Board, and to the Missionary, Mr. Rollin.

I accordingly addressed a letter to the Commissioner of Indian Affairs, of which the following is an extract :

WASHINGTON, D. C., March 8, 1837.

SIR:—

Eld. L. Bolles, Corresponding Secretary &c., having inquired of you the reason which induced the expulsion of their Missionary, Eld. D. B. Rollin, from the Creek country, I addressed you on the 13th of February last, requesting that, agreeably to the desire of Eld. Bolles, your reply to his letter be communicated to me.

I now beg leave, respectfully, to state that I am not aware that any just ground for the expulsion of Mr. Rollin existed. So far as I have been able to inform myself, he stood perfectly fair. His morals are good, his conduct discreet and unassuming, and his ministry was in an uncommon degree successful. I am not aware that any specific charge has been made against him, either by the Indians or any one else. I have seen a paper, signed by chiefs, the 31st August, 1836, in which they say

that "Missionaries told the slaves that they should be free." Mr. Rollin says that, so far from doing any thing to render the slaves uneasy, his course has been precisely the reverse. Though often importuned by slaves, he has refused to teach one of them to read, either in Sunday school or in any other way.\*

I appeal to your goodness, sir, to give the subject a favorable consideration, and I make this appeal with the more satisfaction, because of my firm belief that there will be found no obstacle to prevent the Board of Missions from re-occupying their Missionary station.

Please direct your communication to Eld. L. Bolles, Boston.

I have the honor to be &c.,

ISAAC MCCOY.

C. A. HARRIS, Esqr.,  
Comm. of Indian Affairs.

In 1838 the junior compiler had an interview with Mr. Kellam, who was on his return to the Creeks, as Missionary of the Baptist Triennial Convention. Mr. K. stated that some slaveholders had united with the church; one of them had one hundred slaves.

The following is from Eld. Solomon Peck's History of Missions:

"After arriving among the Creeks, Mr. K. and his family suffered from 'chills and fever.' In these afflicting circumstances the sympathy and kindness of the members of the church was very consoling. Some of the negro slaves were most prompt to afford relief, bringing provisions from their own little stock, and in other ways testifying their affection."—Peck.

"In 1843, Eld. Eber Tucker, who had been a government teacher among the Choctaws, was appointed Missionary to the Creeks. During a residence of nearly two years he baptized more than a hundred of the tribe, and formed another church composed both of Indians and negro slaves."—Gammell's Hist., p. 330.

The fact that widow McIntosh, a member of one of these churches holdstwo hundred slaves, has already been brought to the notice of the reader. (p. 242.) From the time of the planting of these churches, which commenced in 1822, up to the year 1846, we find no rebuke given to slaveholders.

In 1845, the following report is made by the Acting Board:

CREEKS.—TWO STATIONS; 2 churches; present number, about 320. The late Missionary, Eld. E. Tucker, has retired from the Mission on account of the sickness of his family, and the stations remain vacant. The field of labor is full of promise and ought to be speedily occupied.

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\*This does not seem to harmonize with the following from Gammell's Hist. Mis., p. 345. As teachers of religion, our Missionaries have asserted the supremacy of the conscience, and have neither established for themselves nor recognized in others, any authority over the inherent freedom of the soul.

Soon after the Boston Board had declared that it could do no act which would imply approbation of slavery, we find it yielding up this station and others to the slaveholding superintendence of the Indian Mission Association.

That body, in its fifth annual report, says:

This field, so far as the Baptist Church is concerned, *is now left for our cultivation*; the Board of the American Baptist Union, upon assurances that we would occupy the field, will not increase their Missions among the Indians; the Board of the Southern Baptist Convention does not contemplate this as one of the fields within the scope of its constitution; which omission was undoubtedly made in order not to interfere with the plans of the Board.

What a relief it must have afforded the Board, to think that a slaveholding piety, with all its licentiousness and robbery, would be diffused among the Creeks. A religion which commingles prayers and cradle-robbing, praises and lynching, preaching and kidnapping, church-ordinances and man-auctions, hallelujahs and horsewhips. "From whence does this Union arise?"

#### INDIAN MISSION ASSOCIATION REPORT.

##### *Transfer of the Indian Missions.*

It is known that we have been in correspondence with the *Boston Board* for some time, in order to secure a transfer of their Missions, so as to be under our control. In May the matter was decided; the Missionaries among the Shawanees and Cherokees preferred to retain their relations with the Boston Board. But *that Board* regards it as "inexpedient to increase the number of its Missionaries west of the Mississippi," and *expresses the hope that we shall occupy the wide field among the Indians.*

Barnas Sears, Chairman of Committee on Transfer, reported:

"In respect to the *Cherokee* and *Shawnee* Missions, there are insuperable obstacles in the way of the transfer proposed, &c, \* that it is inexpedient to increase the number of Missions west of the Mississippi; and as the field is very wide, and needs to be occupied, the hope is entertained that our brethren of the *Indian Mission Association*, and of the *Southern Baptist Convention*, will move forward in cultivating it."

#### CHOCTAW MISSION.

In 1832, Eld. Charles E. Wilson, of Philadelphia, was appointed Missionary of the Board to the western Indians. He located himself among the Choctaws. We insert the following as a specimen of the peculiar institution which has obtained a foothold among this nation. It is from "American Slavery as it is."

Eld. John Dudley, Mount Morris, Michigan, resided as a teacher at the Missionary station among the Choctaws, in Mississippi, during the year 1830 and '31. In a letter just received, Mr. Dudley says: "During the time I was on Missionary ground, which was in 1830 and '31, I was frequently at the residence of the agent, who was a slaveholder. I

never knew of his treating his own slaves with cruelty; but the poor fellows who were escaping, and lodged with him when detected, found no clemency. I once saw there a fetter for "*the d—d runaways*," the weight of which can be judged by its size. It was at least three inches wide, half an inch thick, and something over a foot long. At this time I saw a poor fellow compelled to work in the field, at 'logging,' with such a galling fetter on his ankles. To prevent it from wearing his ankles a string was tied to the center, by which the victim suspended it when he walked, with one hand, and with the other carried his burden. Whenever he lifted, the fetter rested on his bare ankles. If he lost his balance, or made a mis-step, which must very often occur in lifting and rolling logs, the torture of his fetter was severe. Thus he was doomed to work while wearing the torturing iron, day after day, and at night he was confined in the runaway's jail. Some time after this, I saw the same dejected, heart-broken creature obliged to wait on the other hands who were husking corn. The privilege of sitting with the others was too much for him to enjoy; he was made to hobble from house to barn, and barn to house, to carry food and drink for the rest. He passed round the end of the house where I was sitting with the agent; he seemed to take no notice of me, but fixed his eyes on his tormentor till he passed quite by us. (p. 74.)

From the letter of Br. Brown, it will be seen, that Mr. Potts, the Baptist Missionary, theoretically and practically upholds the villainy of slavery. (p. 239.) The same is confirmed by the A. B. C. F. M., (p. 250.)

The following letter, published in the Baptist Register, August 20, 1845, appears to be an intimation, bordering on a threat, that unless the dollars were forthcoming, some of the Missions would be given up to slaveholders.

"The notice you quote last week of the meeting of the Board of Foreign Missions in Philadelphia next month, has occasioned several inquiries, such as '*will the Board give up any of our Missions to the Southern Convention?*' On this subject allow me to remark;—1st, The Board cannot and will not give up or transfer the Missions to the care of another body without the concurrence of the Missionaries in that Mission, at that station. Therefore they will be consulted, and their decision will, undoubtedly, give satisfaction. 2d. *The most effectual and thorough way to keep along is to come forward with money in hand, or subscriptions in good faith, sufficient to cancel the debt, and sustain the Missionaries now in the field, and enable the Board in Boston to send out more laborers, as they are or may be called for.* ALFRED BENNETT."

Now would not persons suppose that the Boston Board having declared that it could not sanction slavery, would have hesitated before consenting to place these professing Christians under a board which sanctioned slavery. A Board composed, as is that of the Indian Mission Association, mostly of slaveholders. We ask the reader to observe with what apparent quietness of spirit this work was done. At the thirty-

first annual meeting of the Board, Messrs. A. Bennett, N. W. Williams, and R. Turnbull, were appointed a committee *On Indian Missions*. They made the following report, which was adopted :

[From the Baptist Missionary Magazine, July, 1845.]

"The committee on Indian Missions have examined that part of the report of the Acting Board relating to this subject, and find nothing to which it is particularly important to call the attention of the Board. These Missions have been conducted through the past year with wisdom, economy, and success. God is evidently smiling upon them. Christianity and civilization are advancing, hand in hand, particularly among the Cherokees and Choctaws. Some of the tribes have recently suffered much from inundations, and it has been found necessary to rebuild some of the Mission premises. Eld. Potts, of the Choctaw Mission, has been transferred, by an amicable arrangement, to the Indian Mission Association. Did their means admit of it, it would be gratifying to the Board to extend their Mission among our brethren of the forest, and, doubtless, such efforts would enjoy the divine blessing. But this is forbidden by the present state of the funds. It is hoped, however, that the Indian Mission Association will be enabled to occupy those parts of the field into which we cannot enter. Perhaps the day may not be distant, when our southern and south-western brethren will prosecute these Missions with renewed energy and extended success.

All which is respectfully submitted,

A. BENNETT, *Chairman.*"

We have no heart to comment upon this surrender of the bleeding slave to those who will libel the word of God by defending tyranny from its pages. Should the members of the committee see their children become slaves to these Choctaw Baptist slaveholders, they will feel for the pain the bondman suffers.

So cordial was this giving up of this Mission that special notice was taken of it in the Baptist Magazine. We copy from the monthly number, (August,) 1845, p. 224.

#### EXTRACT FROM A LETTER OF MR. POTTS.

The following extract of a letter from Mr. Potts, is in reply to a communication announcing the assent of the Board to his proposed connexion with the American Indian Mission Association, dated at Mayhew, Choctaw Nation, May 1, 1845.

"Some time has elapsed since I received your last communication; and I cannot but express my acknowledgments to the Board for the many expressions of kindness which I have received from them. Though a separation has taken place, so far as our official duties were concerned, still I trust we are connected in heart in the moral and religious renovation of the human family. Our aim, our object, is one and the same."

How differently this slaveholder would have written had the Board urged him to treat the slave as a man and a brother.

After all these expressions of friendship, it may change somewhat the feelings of the reader to learn that the Choctaws placed before the Board the alternative to increase its annual expenditures among their people or relinquish the Mission. The Board pleaded pecuniary inability and the Choctaws cut loose from it.

The proof of this is found in the Boston Baptist Magazine, July, 1845, p. 166.

#### REPORT OF THE ACTING BOARD.

"Eld. R. D. Potts, for many years a faithful Missionary in connection with this Board, has, with mutual consent, transferred his relations, since our last report, to the American Indian Mission Association. The Choctaws had submitted a proposition requiring on the part of the Board an increased annual expenditure of \$1000. The condition of the treasury did not admit of such an enlargement, and, as a necessary consequence, though with great regret, the Mission has been relinquished."

The Board not being able to help themselves, acquiesced. Still the Missionary and Board are "connected in heart." Would that they were willing to cut loose from slavery.

Having shown the friendship of the Boston Board to the Indian Mission Association, we insert the following to evince that the latter body reciprocated the feeling.

#### FIFTH ANNUAL REPORT OF THE INDIAN MISSION ASSOCIATION, (p. 26.)

SHAWNEES.—"Our Missionaries have been withdrawn from this station. This step was taken on the part of the Board, to avoid all occasion of collision with other interests, and from a conviction that our efforts could be more profitably bestowed at some other point. The station is still occupied by the Missionaries of the American Baptist Missionary Union."

The following is worthy of attention :

"The condition and destiny of the Indian race within the territories of the United States early engaged the attention of the government, and though it has at different periods assumed obligations which it subsequently failed to fulfil, yet there never has been a period in which either the Congress or the Executive of the republic could be justly charged with indifference to the fate of these ancient occupants of the continent."—*Gannett's Hist. Bap. Missions.*

The above was sanctioned by the Union's Committee, and does not seem to harmonize with the following, which was prepared by Eld. Solomon Peck, one of the Secretaries of the Union.

In describing the removal of the Cherokees to the far West, Eld. S. quotes the following from a letter of the Missionary to that tribe, Mr. Jones, it can be found by turning

to Mr. Peck's work, (p. 503,) under the heading, "The Indians Robbed."

CAMP HETZEL, near Cleveland, June 16.

"The Cherokees are nearly all prisoners. They have been dragged from their houses, and encamped at the forts and military posts, all over the nation. In Georgia, especially, multitudes were allowed no time to take any thing with them, except the clothes they had on. Well furnished houses were left a prey to plunderers, who, like hungry wolves, follow in the train of captors. These wretches rifle the houses, and strip the helpless, unoffending owners of all they have on earth. Females, who have been habituated to comforts and comparative affluence, are driven on foot before the bayonets of brutal men. Their feelings are mortified by vulgar and profane vociferations. It is a painful sight. The property of many has been taken, and sold before their eyes for almost nothing—the sellers and buyers, in many cases, being combined to cheat the poor Indians. These things are done at the instant of arrest and consternation; the soldiers standing by, with their arms in hand, impatient to go on with their work, could give little time to transact business. The poor captive in a state of distressing agitation, his weeping wife almost frantic with terror, surrounded by a group of crying, terrified children, without a friend to speak a consoling word, is in a poor condition to make a good disposition of his property, and is in most cases stripped of the whole at one blow. Many of the Cherokees, who, a few days ago, were in comfortable circumstances, are now victims of abject poverty. Some who have been allowed to return home, under passport, to inquire after their property, have found their cattle, horses, swine, farming tools, and house furniture: "gone. And this is not a description of extreme cases. It is altogether a faint representation of the work which has been perpetrated on the unoffending, unarmed, and unresisting Cherokees."

Should the A. B. M. Union treat slavery as a sin, it must bid farewell to favors from a slaveholding government, such as the following, which we copy from the Annual Report of the A. B. M. Union for 1849, p. 84.

|                                                                                             |            |
|---------------------------------------------------------------------------------------------|------------|
| "Shawance Mission—Drafts and purchases,.....                                                | \$4,015,29 |
| Less this amount received from the United States,.....                                      | 1,950,00   |
| Mission to the Ojibwas—Drafts and purchases,.....                                           | 1,758,38   |
| Less this amount received from the United States,.....                                      | 1,700,00   |
| Mission to the Ottawas in Michigan, Drafts \$350, defrayed by United States appropriation." |            |

The total amount received from the Federal Government in 1848 was \$4,000. Ministers of religion who are supported by the State, become, generally speaking, the slaves of the State. The submissive letter of Mr. McCoy, in behalf of Mr. Rollin, speaks volumes on this point.

#### EXPELLING A MISSIONARY.

James Corey, a Missionary of the Methodist Episcopal Church, to the Wyandot Indians, west of the Missouri, has been expelled from the Territory by the government sub-agent, in consequence of some difficulties arising out of the old church controversy respecting slavery.—*N. Y. Chronicle*, May 1, 1849.



## CHAPTER XIV.

## SENTIMENTS OF MISSIONARIES ON THE SUBJECT OF SLAVERY.

ANTI-SLAVERY SYMPATHIES OF MISSIONARIES—MESSRS. GREEN—MASON—BROWN—CLARK—TYRANNICAL REQUIREMENT OF THE BOSTON BOARD—RETURNED MISSIONARIES—ANTI-SLAVERY OF ANN H. JUDSON—‘DIGNIFIED SILENCE’ OF ADONIRAM JUDSON—STRANGE CONDUCT TOWARDS BR. GROSVENOR HIS DEFENDER—ELD. RYLAND’S REPORT—BR. AND SR. WADE LEAVE THE TRIENNIAL CONVENTION—RETURN TO IT FROM THE PROVISIONAL COMMITTEE—LETTERS—INTERVIEW WITH BR. WADE—MR. BEEBEE’S PROMISE—INQUIRIES OF THE BOARD—RESULTS—OTHER MISSIONARIES.

The Missionaries to the heathen, of our own and other denominations, have felt the embarrassment of being supported in part by slaveholders. Mr. Andrews, Mr. J. S. Green, and Dr. Lafon, honored Missionaries at the Sandwich Islands, have felt the necessity laid upon them to dissolve their union with the American Board of Commissioners for Foreign Missions; they could not, with a good conscience receive their support from a treasury which received the “price of blood.”

A brief extract from a letter, penned by Mr. Green, will, we are sure, interest our readers :

“Do, dear friends, now that you are pleading for aid to send the gospel to foreign lands, or to the great West—now that you are soliciting help to circulate the Bible and tracts throughout the land—aye, and throughout the world—do, I beseech you, remember the ignorant and down-trodden slave! With whom, I pray, should you sympathize, if not with these neglected, dying men? Will God be pleased, if you stand aloof from this suffering class?”

“I pray, also, that the distributors of Bibles and tracts may not withhold the boon which they are burning with desire to bestow upon all in the land, whether home-born or alien, from a portion of dying fellow-men, because they are of a darker hue than themselves, or because they are trodden to the dust by the foot of oppression. \* \* \* “Or if they are restrained from bestowing this best of Heaven’s gifts, because the

films of ignorance are not yet removed from the eyes of these unhappy men—or if fear of the assassin's knife, or the infliction of Lynch-law, restrains from proffering this boon to the wretched slaves—*then let each of these societies raise the voice of remonstrance against the cruel and wicked system which so greatly abridges the sphere of their useful labors. How should I rejoice to hear that every benevolent society in the land had thoroughly washed its hands from the guilt of slavery."*

Eld. D. L. Brayton, a Baptist Missionary, at Mergui, British Burmah, bears the following testimony against slavery :

"Before I left my native land, I felt deeply interested in your cause ; nor has my interest in the least abated by coming to the opposite side of the globe.

"The awful fact that the Bible is kept from the slave, is a consideration which has always most deeply affected my heart. The fact that such a land—a land of so much political and religious light—a land which is annually sending forth her Missionaries to enlighten every dark corner of the earth—that such a land, should by law, prohibit millions of her own people from searching the scriptures, thus obliging them to violate the direct command of God, is a consideration, which it would seem ought to arouse every Christian at least, to know the cause of such heaven-daring sins, and to use every possible effort to have them immediately wiped away from the history of our boasted country !"

Elder Brayton wrote another letter, dated October 27, 1845. To the very great joy of the devils in hell, this letter, like every other, expressing sympathy for the slave, was ruled out of the Baptist Magazine, by the compact, (p. 24,) but, man's extremity is God's opportunity. It was published entire in a large number of papers, both religious and secular, among which we would mention the N.Y. Tribune. Powerfully did that paper aid the cause of truth by furnishing this letter to its numerous readers.

"How," inquires this Missionary, "is the following objection to be met, which I hear wherever I go among the Karens, 'If we become disciples, when you get a large number of us, you intend to entice us away, and make slaves of us in your own country.' This objection is often urged with as much seriousness and confidence as though they were actually acquainted with the system of American slavery. Did these ignorant, but *slavery hating* heathens, but know the slaveholding character of the American churches, would they not say to our faces, 'Go back, thou hypocrite—Go back, and teach the heathen of your own country, and give *them* the Bible, before you come here to impose upon us.' I am fully persuaded, that did they know it, this would in substance be the language of many a wild Karen.

Will *not* the Karens become acquainted with the history of American slavery ? I see not how it can possibly be avoided.

Some of their young men are learning our language, becoming acquainted with our books, papers, &c. And when they once begin to get the idea, they will not cease their importunities until they know its his-

tory. And when it is once known, it will spread like wild-fire among the people. Sometime since, I noticed in a public paper the following remark as coming from Brother Kincaid: 'If the heathen were aware of the slaveholding character of our churches, by whom the Missinaries are sent out, the usefulness of the Missinaries would be at an end.' Now, I should not be willing to go so far as this, and say that their usefulness would be at an end. But I most sincerely believe, that the strength of the Missionary's arm would be *sadly paralyzed*."

The following is from a letter of Eld. Mason :

"My opinions on slavery were formed long before I left America, founded on five or six years' personal observation in the midst of slavery ; and while I rejoice to know that there are many kind Christian masters, the impressions left on my mind of American slavery as a whole, are such, that I think it very difficult to represent it in too dark colors. The recollection of the scenes I witnessed in the slave States, though at the distance of a quarter of a century, has a ten-fold more maddening effect on my nerves than any abolition publication could have. 'On my return from Pzeekhya'—I wrote the slaveholding church that kindly furnished me and my family with several valuable articles of clothing—the box had arrived, and several articles, as shirts and socks, being what I much needed, Mrs. Mason put them up for my use at Maulamin. No sooner, however, did I put on one of the articles, than associations connected with slavery spontaneously arose in my mind ; scenes that I witnessed many years ago, while living in the slave States, came fresh as the scenes of yesterday. I thought of the articles I had on as being the fruits of the blood and sweat of slaves, till the thought was unendurable, and I pulled them off, resolving not to wear them again until I had entreated you to consider the subject of slavery, and let the oppressed go free."

The following is the letter of Br. Mason to Lewis Tappan, which Mr. Beebe's *love* for the *Foreign Mission* cause prevented him from publishing. See p. 124.

TAVOV, May 2, 1841.

MY DEAR SIR,—A circular, signed by yourself, reached me a year or two ago, and has been lying among my unanswered letters ever since. I have frequently asked myself if I ought not to answer it, but a reluctance to entertain a question in which I am so little conversant, at the distance of half the globe, and in which parties run so strong, has made me hesitate whether I had any duty to perform in this matter. A present of clothing that I have lately received from one of the slaveholding churches has, however, decided the question. I feel it incumbent on me to show on which side my feelings are enlisted. I have an invincible hatred to slavery, and I shall say so. It is the foulest blot on the American flag, and which makes it to be sneered at, and *justly* sneered at, by every friend of liberty abroad, in all nations. I believe it to be the greatest sin that ever clothed itself under the cover of Christianity, that was ever attempted to be defended from the Scriptures. It must fall ere long, in some way or other, but how I know not. I hope it will be brought down by the force of Christian principle, and that Abolitionists will pursue no course but such as Christ will approbate at the day of judgment. It is better to suffer, than to do wrong ; but if it be

right to run away from persecution and death, as our Savior taught, surely it is right to run away from slavery, which, to me, would be worse than death. I have therefore the pleasure to enclose an order on our Treasurer, which I will thank you to pay over to the committee in New York, to *assist in the escape of runaway slaves*. The money is not sent you out of my abundance, but because there seems to be no ground for my neutrality now, and I wish to show *decidedly*, that I have no sympathy with slavery, no compromise to make with it whatever. My motto is, "*De lenda est Cathargo.*" Yours, very sincerely,

FRANCIS MASON.

LEWIS TAPPAN, Esq., Treas. A. & F. A. S. S.

Extract of a Letter from Bro. Brown, Missionary at Sibsagor, Assam, dated Oct. 5th 1843.

That the fruits of robbery are unacceptable as an offering to the Lord, appears clear; and that slavery is robbery of the most aggravated description we know; that its gains are the "reward of iniquity," and the "price of innocent blood." And if it is wrong in others to make such an offering, it is wrong in us knowingly to receive them from their hands. *By sharing in the spoils we countenance their deeds, and participate in their guilt.* That is a fearful charge which God brings against his professing people, Ps. 50, 18. 'When thou sawest a thief then thou consentedst with him, and hast been partaker with adulterers.'

To a Missionary, the reflection that a considerable part of his support is actually the produce of slave labor, is exceedingly painful. To this fact he cannot shut his eyes. He knows that he is living upon the proceeds of an unballowed traffic. He is morally certain that a large portion of the money which he annually expends for the maintenance of himself, his wife, and his children, has been wrung by the hard hand of the task-master, from the aching limbs of innocent men, women, and children, who have been robbed of their birth-rights, and condemned to perpetual toil and sorrow, that he and his slaveholding brethren may enjoy the comforts and perhaps the luxuries of life. It would be some relief could he know that the procuring of this had occasioned only the temporal sufferings of his fellow-men—could he be assured that the provisions upon his table cost no more than the sweat, and tears, and stripes and premature death of some unfortunate, down-trodden African. But alas, he also knows that the same means which furnish him a livelihood, prove a source of degradation and crime, and final ruin to thousands and thousands of immortal souls! As Missionaries of the gospel of mercy, we say, rather than resort to such means for the support of Missions, let us abandon the work on which we have entered; it cannot be that God has ordained the conversion of the heathen by such an unrighteous instrumentality.

Praying that you may be abundantly blessed in all your labor, I remain  
Your brother in gospel bonds,

N. BROWN.

The following remarks were made on a Lord's-day evening, in November, 1848, in a public meeting in Brandon, Vt., by Eld. A. A. Constantine, who had been to Africa as a Missionary of the Triennial Convention. They were published in the Christian Contributor :

I observed in the Triennial Convention that oppressive spirit, which was fully developed when the Union was organized. Before embarking for Africa, I was required to sign a pledge, a sort of oath, that in communications which I should make from Africa, I would write to no one, not even to my *friends*, respecting the Board, and its particular interests, without allowing the communication to pass under the inspection of the Board, and submitting it to their disposal.

Previous to sailing, I went to the Mission Rooms in Boston, and Br. Peck handed me a communication from Br. Clark, in Africa, in which Br. Clark described a visit which he had made into the interior, towards the Mountains of the Moon. On the road with his interpreter, he turned a short corner and came suddenly upon a number of natives, who were carrying their burdens to market. As soon as they saw Br. C., they threw down their burdens and ran screaming to the woods to hide themselves. In astonishment Br. Clark inquired the cause of such conduct; the interpreter stated that his complexion had led them to imagine, that some white persons were in ambush, and they had fears that they might be seized as slaves. This led Br. Clark to consider the position of some of the ministers who sustained the Missionary organizations. Even some of the officers were slaveholders, and he expressed his deep regret that such a state of things should exist. Well, my heart was saddened as I read this, and going to Bro. Cogswell, one of the Assistant Secretaries, I inquired if he had read Br. Clark's letter. "Yes," said he. "Well, what do you think of his remarks about the feelings of the natives towards white men?" "Why," said Br. Cogswell, "I read nothing of that in the Magazine!" I then handed him the letter. He read it, and as the tears came into his eyes, he said, "that was not published; if I controlled matters, it should be, but the Board would lose every southern subscriber if they published it."

On my return from Africa I visited the Mission Rooms in Boston, and after conversing with the Secretary, I came to Vermont. I learned after coming into the State that the Secretary, Br. S. Peck, had, in conversation with Mrs. Constantine, requested her to use her influence to keep me still in regard to subjects of this kind, stating that "there was a good deal of anti-slavery agitation in Vermont, and it was already difficult for the agents to collect funds; that they should, by-and-by, send their agents up into the State, and the difficulties in the way of their making collections would be increased if these matters are discussed." That reminded me of the serpent laboring with mother Eve.

Such were the expressions of the feelings of some of our Missionaries, and when we take into consideration their situation, in a heathen land, far from home and Christian friends, dependent upon a Board that they knew did not sympathise with them in the generous impulses of an anti-slavery religion, a Board that claimed supervision over the correspondence of our Missionary brethren, who are ever grieved when they speak out on this subject, is it wonderful that these Missionaries—men of like passions with ourselves—should have failed in the hour of trial? It required more moral courage on their part to speak, than the churches generally have supposed. Not that we would intimate that these

Missionaries can be excused from the duty of speaking out on the subject of slavery. It is their duty, as it is the duty of every Christian, under all circumstances, to "cry aloud and spare not" this outrage; which tramples equally on the authority of God and the rights of man. Especially is it their duty, as they are the Missionaries of a body which has ever refused to rebuke this sin, and which makes not the slightest distinction between its perpetrators and others. We do most solemnly believe that it is the duty of these Missionaries, immediately to withdraw themselves from all connection with slavery and slavery-sustaining institutions, and leave the consequences in the hands of the living God. So far from being cut off from the sympathies of the churches by such a withdrawal, assurances have been given them by many of the churches of this land that they would receive a generous support. There are many churches and thousands of individuals who would lack bread themselves, rather than see these Missionaries suffer in such an event. When Br. and Sister Wade decided to receive the price of blood no longer, lacked they any thing? An individual in New Hampshire, on hearing of their Christian decision, immediately sent them five hundred dollars; the funds contributed by anti-slavery friends wholly sustained them up to the last spring, funds collected for them when they were disconnected from the Triennial Convention. Did these Missionaries suffer by doing right? Certainly not in the matter of support—having been sustained for more than two years after their return to the Board by funds collected while they were independent of it. There was no unfairness in their receiving this money; it had been collected for them. No dissatisfaction has been felt in their receiving it. Our only object in alluding to it is to show that those who "trust in the Lord will not be forsaken."

### RETURNED MISSIONARIES.

The influence exerted upon our churches by returned Missionaries has been doubtless very great. It is natural that it should be so. The churches, as they have seen them leave home and all that was dear, to dwell in a dark heathen land, yielding up Christian privileges, foregoing the refinements of civilized life, braving the perils of the sea, and the still greater perils of sickly climes, and associating themselves voluntarily with scenes most repulsive to refined

and elevated tastes—could not but feel the deepest veneration for their characters.

Accustomed to hear them spoken of from the pulpit with the highest enthusiasm,—accustomed to pray for them in the sanctuary, in the prayer meeting, at the family altar and in the closet,—accustomed to read of them in story and in song, is it strange that when they come among us, we should receive them almost as those who have come from the dead? and, that they should exert an influence upon our churches, especially upon the members who are young and ardent, that we have little power to estimate.

The serious question now arises, how has that influence on our churches told upon the condition of the wretched slave in our land?

Painful as this question may be to your feelings, and it is not less painful to ours, duty to God and to human wretchedness demands of you the examination, and we pray you, brethren, do not shrink from it.

The first Baptist Missionary who returned to this country was ANN HAZELTINE JUDSON. Her return, however, was before any general feeling had been awakened in this land on the subject of slavery. No evidence is found that she directed her attention at all to the subject. This is not strange. Had she done so it would have proved her several years in advance of her age. Had her life been spared to have visited this country after public feeling had been awakened to the woes of the slave, spiritual and temporal, we cannot resist the impression that she would have been one of his most earnest advocates. We infer this from her conduct towards a poor slave during her stay in the Isle of France, an account of which we here insert.

[From Knowles' *Memoirs of Ann B. Judson*, first published, 1829—edition of 1848.]

“The affecting incident related in the following letter, exemplifies the warmth of her benevolence, and the energy of her character:

#### TO HER SISTERS.

ISLE OF FRANCE—PORT LOUIS, March 12, 1813.

“A circumstance took place this evening, the recital of which, I think, will interest *your* feelings and which greatly encourages *me* to plead the cause of humanity whenever an opportunity offers. Last night I heard a considerable noise in the yard in which we live, connected with another family. We went to the door, and saw a female slave with her hands tied behind her, and her mistress beating her with a club, in a most dreadful manner. My blood ran cold within me, and I could quietly see it no longer. I went up to the mistress, and in broken French, asked her to stop, and what her servant had done. She immediately stopped, and told me that her servant was very bad, and had lately run

away. I talked with her till her anger appeared to be abated, and she concluded her punishment with flinging the club she had in her hands, at the poor creature's head, which made the blood run down on her garment. The slave continued with her hands tied behind her all night. They were untied this morning, and she spent the day in labor, which made me conclude she would be punished no more. But this evening, I saw a large chain brought into the yard, with a ring at one end, just large enough to go round her neck. On this ring were fixed two pieces of iron about an inch wide, and four inches long, which would come on each side of her face to prevent her from eating. The chain was as large and heavy as an ox chain, and reached from her neck to the ground. The ring was fastened with a lock and key. The poor creature stood trembling while they were preparing to put her chain on her. The mistress' rage again kindled at seeing her, and she began beating her again, as the night before. I went to her again, and begged she would stop. She did, but so full of anger that she could hardly speak. When she had become a little calm, I asked her if she could not forgive her servant. I told her that her servant was very bad, but that she would be very good to forgive her. She made me to understand that she would forgive her, because I had asked her; but she would not have her servant to think it was out of any favor to her. She told her slave that she forgave her, because I requested it. The slave came, knelt and kissed my feet, and said, "Mercie, madam, 'mercic, madam," meaning, thank you, madam. I could scarcely forbear weeping at her gratitude. The mistress promised me the chain should not be put on her, and ordered it carried away. I have felt very happy this evening, that this poor slave can lie down and sleep, without that heavy chain. But O, my dear sisters, how much more wretched is the spiritual than the temporal state of these slaves. They have none to tell them of their danger, none to lead them to that Savior, who is equally the friend of the slave and the master." (P. 98, 99.)

The venerable Judson has also been here. How delightful would be the task, could we furnish some tokens of his sympathy for the slave in connection with those of the wife of his youth. Instead of this, however, we are compelled to present a saddening contrast.

Oh! that the friends of Christ might have been spared this suffering. What was his course in relation to slavery? Tell it not in Gath, nor publish it in the streets of Askelon! But it has been told, and published, by slavery in trumpet-tones. The whole weight of his great name and influence, has been treasured up by the slaveholder as among his most valuable possessions. What, then, was the course which he pursued? Did he open his mouth for the dumb? Alas! No. He went to the banquet of blood—he received from slavery, crimsoned and reeking with the guilt of monstrous and accumulated wrong to God and man—the right hand of fellowship—he sat down at the communion table with those who make merchandize of the mystical members of Christ, and sagely advised them in public, before all Israel and the



sun, to treat with "dignified silence" the men, who, he ought to have known, were toiling amidst obloquy and scorn, for the salvation of the slave. Upon these facts we have no heart to make a single comment. We had almost worshipped this man. It may be, that God sent him to this country to teach us, that he was but a man. These deeds have gone forth to do their work, they cannot now be recalled, and the friends of a pure religion have not less reason to deplore their influence upon the cause of Christ, than upon the interests of the slave.

As these facts will probably be denied, we here subjoin the evidence.

We copy the following Editorial from the Christian Contributor of April 23, 1846.

ADONIRAM JUDSON MISREPRESENTED—"DIGNIFIED SILENCE."

The Richmond, Va., "Religious Herald" has the effrontery to impute to Mr. Judson the following advice, averring that he gave it at a meeting of the southern "Foreign Mission Board" in Richmond, some weeks ago. The Georgia "Index" transfers the libel to its columns; and so the whole South are made to believe that Mr. Judson has thrown the entire weight of his influence against all discussion of the subject of slavery by northern men, for any thing said against slavery is "irritating." If we could be made to credit the statement of the *Herald*, we should be driven to adopt one of two methods for palliating (it could never be excused) the offence of Mr. J., either to suppose that having been secluded from the world in his labors of translation, for more than thirty years, he really knows nothing of the condition of things in America, and ought to be silent on the subject; or, (which no man can ever persuade us is true,) that Mr. J., really approves of slavery, and is willing to lend himself to its support. It is far easier to suppose that the same spirit which moved that Editor to italicise the words "*dignified silence*," prompted him to alter the language of Mr. J., so as to ascribe to him what he never uttered, &c.

MR. JUDSON, AS REPORTED.

That the reader may see in what connection Mr. J., is said to have given the astounding advice above noticed, we insert the entire speech. He says many good things.

The editor of the "Herald" says:—"The latter (the speech of Mr. J.) is necessarily imperfect, giving the ideas, and as nearly as could be recollected, the language of the speaker." We call in question the accuracy of both the "*ideas*" and the "*language*," touching the *advice*.

REPLY OF BR. JUDSON.

I congratulate the southern and south-western churches on the formation of the Southern Baptist Convention for Foreign Missions. I congratulate the citizens of Richmond that the Board of the Convention is

located here. Such an organization should have been formed several years ago. Besides other circumstances, the extent of the country called for separate organizations. I have read with much pleasure the proceedings of the Convention at Augusta, Ga., and commend the dignified and courteous tone of the address sent forth by that body. I am only an humble Missionary to the heathen, and do not aspire to be a teacher of Christians in this enlightened country; but if I may be indulged a remark, I would say, that if hereafter, irritating remarks should be made at the North, I hope they will be met on the part of the South, with *dignified silence*.

"Dignified silence," became at once the grand watchword with the slaveholder and his pro-slavery satellites throughout the land. And on whom was it designed to operate? Evidently on those who felt constrained to obey that direct command of God: "Open thy mouth for the dumb in the cause of all those who are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy." Prov. 31: 8. "Defend the poor and fatherless; do justice to the afflicted and needy; rid them out of the hand of the wicked. Ps. 82: 3.

Reader, do you believe that God, whose word this is, was pleased when that advice, "Dignified silence," was uttered? When the giving of that advice was published, the friends of the slave, who are also the friends of Mr. Judson, called in question at once, as we have shown, the correctness of the report. We could not believe that a man who had spent thirty years, in toil and suffering, for the perishing heathen in Burmah, could have shown such indifference to the more wretched, of his native land—that he could have given to the blood-stained oppressor, the reply which the report attributed to him. Why should not Mr. Judson have inferred, that those who were laboring for the salvation of the slave in this land, were moved by principles as holy as those which sent him to the heathen? Certain as we felt that Mr. J. was falsely reported, the reader will judge what our feelings must have been when the following facts came to light!

We copy an editorial from the *Christian Contributor*, dated May 28, 1846.

#### ADONIRAM JUDSON.

Some days before our visit to Lowell, learning that Mr. Judson was in this city, and desirous of paying our sincere respects to one for whom we have cherished sentiments of high regard for many years, we called on him in company with a Baptist brother who had been introduced to him, and were by him made known to Mr. J. Our interview was

pleasant. After remarking to him that there exists no man for whom we have a warmer affection, we distinctly stated that we had felt it our duty to say some things in the Contributor which had some bearing on him. We told him that we had denied that statement of the Georgia Christian Index, that Mr. Judson had ever declined accepting appointment as a Missionary from the American and Foreign Baptist Missionary Society, for the reason that he had never been offered such an appointment. We then appealed to him for the correctness of our denial. *Mr. Judson assented.* We then remarked that we had, also, denied the correctness of the Religious Herald's report of his speech at Richmond, Virginia, as we could not persuade ourself that Br. Judson had ever given the advice ascribed to him in that report. Mr. Judson observed that he was expecting, in a few minutes to take a seat in the stage for Hamilton, where he was to spend a few days, and inquired if he could see the paper at Hamilton. We replied, "Yes, we have subscribers there, but will not trouble you to look for it, but will furnish you with it." So saying, we took the paper (No. 8) from our pocket and presented it to him. He kindly received it and placed it in his pocket, saying that he would read it. We shortly took a respectful leave of him, cordially inviting him to call upon us, when he should return from Hamilton, and receiving his assurance that he should be happy to do so, &c., &c. Since that time, we have waited, hoping to receive some response from Mr. J., but all the way excusing him on account of his probably numerous engagements.

We must, therefore, express the surprise we experienced on seeing in the N. Y. Recorder, of May 21, *nearly or quite* four weeks after the interview just described, the following note, addressed—not to us, who had copied Mr. Judson's speech at Richmond, *entire*, and called in question the *reporter's* accuracy, but to the editor of the Recorder, who had copied from the Herald and the Contributor, as the readers will see by turning to another editorial article in our present paper. Our surprise arose, however, quite as much from what Mr. J. says in the introduction of his note, as from the fact that the response was made to another paper and not to us. It would seem that his attention was now for the first time, called to the inaccuracy of the reported speech.

*To the Editor of the New York Recorder :*

DEAR BROTHER:—A friend has just pointed out to me your article on "Dignified Silence" in the Recorder of May 7th. The remarks ascribed to me in Richmond are in the main, correct; but instead of the words, "If hereafter, irritating remarks should be made at the North," &c., my precise words were,—*"If hereafter, the more violent spirits at the North, should persist in the use of irritating language,"* &c. I am sure that the slight variation was unintentional on the part of the reporter; but I noticed and regretted it, the very first instant I saw the report in print.

Yours affectionately,

May 15.

A. JUDSON.

We now ask the reader if this amendment of Eld. Judson's renders the speech less objectionable. In the remarks as reported, the allusion to previous irritating remarks, is very slight, whereas it is very strong and explicit when they are presented corrected by Mr. J's. own hand. The implication in the latter case, is, that certain "spirits" at the North had been "violent" and had used towards the South "irritating remarks," of such a character as deserved to be treated with contempt; for the "dignified silence" in this case can be made to signify no less. It is also implied that these "violent spirits" were *Baptists*. All know well that it was of the testimony of northern Baptists against the sin of slaveholding, that southern Baptists complained.

We will here introduce a note from the gentleman who reported Eld. Judson's remarks to the congregation.

An article in the Baptist Register says :

"Eld. Jeter introduced Judson to the audience in a brief address, and then Br. Judson responded, his remarks being repeated to the congregation by Eld. Ryland, not being audible beyond the circle immediately surrounding him."

It is very strange that Eld. Judson should not have corrected the remarks at the time, when Mr. Ryland announced them to the audience, if he was not reported correctly.

The Religious Herald, of Virginia, copies the note of Mr. Judson, from the New York Recorder, and places under it the following contradictory statement :

For the Religious Herald.

"DIGNIFIED SILENCE."

MR. EDITOR:—Some doubt having been expressed in relation to Mr. Judson's use of the above words in his Richmond address, I think it is due to all parties, that I should give my testimony on the subject. The office of reporting his remarks to the congregation on that occasion was assigned to me, and I have a *most distinct recollection* that he *did use these very words*. So vivid indeed is this impression, that should he himself deny his having employed them, I should be constrained to say that he is mistaken.

It is but just to add that Mr. Judson did not employ these or any other words in such a manner as to intimate, in the slightest degree, his approval of the peculiar institution of the South. The manifest aim of the whole paragraph, in which these words occurred, was to guard the churches against diverting their attention from the great work of evangelizing the world.

RO. RYLAND.

We are glad to take leave of this deeply humiliating subject.

In the former part of this chapter a reference was made to Br. and Sr. Wade. After their arduous labors among the heathen, in a debilitating climate, they have re-

turned, almost worn out, to their native land. Their relations to the cause of the bleeding slave demand a more extended notice; we therefore attempt it.

Reference was made on page eighty-seven to the Provisional Committee. We avail ourselves of the description of that committee given by Br. Warren, formerly the General Agent of the American Baptist Free Mission Society, and now Pastor of a Baptist church, in New London, Conn. In his work entitled "*The Free Mission Principle*," he says:

"Early in the spring of 1842, a *Provisional Foreign Missionary Committee* was established, separate from the Baptist General Convention, and holding no connection with slaveholders. A communication was opened with the heathen, through which our benefactions might flow to the benighted without being stained with the tears or blood of the slave.

"Its name, however, bespoke its design. All hoped the Baptist General Convention would break off its connection with slavery, when the occasion for a *provisional* arrangement would cease. The anti slavery portion of the denomination desired a union among their brethren in the work of Missions, which had been disturbed by a long-continued union with slaveholders. Many, to be sure, from conscientious views of the sinful nature of religious co-operation with oppressors, in benevolent institutions, felt compelled to withhold their offering from the Missionary cause. Others directed their donations to the heathen through other denominations.\*

The Provisional Committee commenced corresponding with our Missionaries, to ascertain who among them would prefer to be sustained by aid unmixed with the price of blood. This circular was sent to Br. and Sr. Wade, with the other Missionaries.\* The following letter of Br. Wade to Mr. Gilbert, shows the spirit in which he replied to the offer. It is one of the most interesting letters we have ever read:

[From the *Free Missionary*, August, 1844.]

MATAH, KAREN JUNGLE, Jan. 29, 1844.

MY DEAR MR. GILBERT,—Two days ago I had the pleasure of receiving three letters from you, all at the same time; the first, dated Sept. 29, 1843, I received just one year from the date of mine to you, in which I made known my views about becoming a Missionary of the Provisional Committee; the second, dated Oct. 14, and the third, Oct. 29, 1843. Your last date was only two months and a half in reaching me; the earliest date was three months in reaching me, which is remarkably quick, considering delays at Calcutta and Maulmain. My letter to you, it seems, was about nine months in reaching you. I have subsequently

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\*A Baptist sister in New Hampshire gave \$5000 to the F. W. Baptist Miss. Soc. that it might go to the heathen unstained by the price of blood.

written to you, giving particulars in relation to the disposal of £100, which you first remitted. That letter was dated May 29, 1843, but it seems you had not received it at the date of your last. I wrote you another line, July 15.

I wrote to the old Board, stating that I had made up my mind to accept the offer of the Provisional Committee; at the same time I wrote to you on the same subject, the contents of which I will send you, as they have not done so. On the subject in question, the letter just referred to is the only one I have written them. I alluded to the subject also, in a letter to Den. Lincoln, merely to assure him that it was from no *personal* dissatisfaction, or ill will towards any one, that I had accepted the offer of the Provisional Committee, but from an impression of duty; feeling that it was a sacrifice which the interests of the Missionary cause demanded of me.

I have as yet received no answer from the Board; probably they will send by ship, in which case, it may be some time yet before I do get one. They wrote a circular to us, purporting to be an answer to the "circular" of the Provisional Committee, dated some six months after the date of your letter; and it has subsequently been printed, so that you of course have seen it.

I expect aliloquy; I expect to lose many dear friends by the step I have taken; but the same grace which in youth, made us willing to sacrifice home, country, friends, and a thousand other blessings, to carry the gospel to the perishing heathen, has enabled us to venture on this step which I fully believe will be productive of much good to the Missionary cause. My letters to you and the Board on this subject, I have showed to my Missionary associates, and asked their advice. All who said any thing, declared their approval of the step, if I was willing to venture it, —but I might get myself into difficulty,—the Committee might not be able to obtain the necessary funds,—the new organization might not be permanent;—a new organization was very desirable, double the good would be done, but this had not apparently the elements of permanency in it;—the anti-slavery people had split several times, and would probably split again; the Board might cast me off, and the new organization failing, I might be left without support &c. But as they agreed with me that more good would be done by having a new organization, I was disposed to leave the rest to God. It would truly be a serious evil to be left without support in our old age, after having wasted our strength in this heathen land, so that we can no longer, as when young, do any thing in a way of worldly business for our own subsistence. But we do not fear this. No! those who have given us their pledge are *Christians*; they will feel it their duty to fulfil the pledge they have given us. And more than this, we have confidence in God, who has pledged himself to withhold no good thing from those who walk uprightly. Though it should be the will of God that we should suffer, he will overrule it for good. It will not be long; we are almost worn out; our rest is at hand.

We have received the publications you had the kindness to send us, and have read them with much interest and profit. My views of the Board's position relative to the slave question, were the same as those expressed by Mr. Colver, in his remarks on the doings of the Triennial Convention at Baltimore,\* long before I read that document. I had

\*Thus Eld. Wade endorses the *Review*, see pp. 77-81.

these views from reading their own report of the doings of that meeting; and not only I, but other Missionaries, whose opinions I have heard, had the same views with one exception. There was, undoubtedly, a policy used, of which the Acting Board were the managers, and which they flattered themselves would escape the observation of the Abolitionists, while it answered the demands of the South. They succeeded in the latter; the southern brethren were satisfied; they paid over the money; and why? Was it not because they *supposed* their demands were answered? And what were those demands? What but a requisition that the Board and the Convention should take decided measures against the Abolitionists? Could they do this and remain neutral? Could the demands of the South be answered, and yet escape the observation of the Abolitionists? Could they, under the existing circumstances, be ejected from the Board, and not know *why* it was done? Impossible. The Board have again published their declaration of neutrality.\* If they maintain this ground practically, it may heal the breach with Abolitionists; but will the South be satisfied? No! There must be a split either at the North or South—at least, so I predict. A neutral policy does not answer the spirit of the times. Ultraism is the spirit of the age; and neutrality will be hunted down by all parties. This spirit has not gone forth into the world of itself. It has probably been sent forth by God to execute his purposes. I see in it one of the “signs of the times.” Is it not sent forth with a commission to separate the righteous from the wicked; to bind the tares in bundles to be burned, and to gather the wheat into the garner? Such a separation and such a gathering is predicted. When it comes will there be any neutral ground or party? I trow not. The separation will probably be effected by the operation of natural causes,—the action of these causes has probably commenced already. Men are everywhere entering the ranks of reform and anti-reform in Church and State, with a zeal which brooks no curb, and regards every neutral as belonging to an opposite party. Let the action of these causes continue—let it increase in power for a few years to come, as it has for a few years past, and the great separation will be accomplished; the tares will be found gathered in bundles ready to be burned, and the wheat by itself ready for the granary. The sheep and the goats will be found gathered into separate companies, ready to be placed on the right hand and on the left; the righteous, to take the kingdom and the dominion under the whole heaven, and the wicked, to fall in the battle of the great day of the Lord God Almighty. Christ has undoubtedly commenced the work of purifying his church, preparatory to his making her a name and a praise throughout the earth; and happy will they be who are co-workers together with him. There is no promise to neutral Christians; indeed no such class is recognized by Christ. “He that is not for me is against me; and he that gathereth not with me, scattereth abroad.” Surely the signs of the times admonish all Christians to throw their influence into the scale of reform. It is time for the Bride to make herself ready for the coming of the Bridegroom. The inquiry should no longer be what *was* tolerated in patriarchal days, or in the infant state of the church; but what *will be* tolerated in the millennial state—what will abide that fire which is to try every man’s work, of what sort it is?

The cordial, unanimous and prayerful manner in which the Provisional Committee received Mrs. Wade and myself, has filled our hearts with

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\*The same circular which they sent out in 1840—p. 52.

comfort and gratitude to God. We rejoice that God has enabled us to answer a good conscience in the performance of a duty which the cause of humanity and of Missions seemed to require of us; and that, while we shall probably lose some of our old friends by this step, he has given us others who will be equally cordial and faithful.

In your letter dated Oct. 14, you say you have remitted £200. The draft for this has not come to hand. I have, as I told you in a former letter, credited the avails of your former remittance,—£100,—to the funds of the old Board, and drawn on other friends for our allowance and the purposes of the Mission, the last year, as usual. The remittance you now mention, I shall keep distinct until I hear further from the old Board, and matters are settled with them. \* \* I beg you and all our abolition friends, to remember us in their prayers. \* \* May the Lord direct your efforts in behalf of the poor slaves, and make them speedily successful

Yours very affectionately,

J. WADE.

We present some extracts from two letters, written by Sister Wade, the one to Mr. T. Gilbert, the other to Miss M. V. Ball.

TAVOY, Feb. 27, 1844.

DEAR BROTHER: \* \* As a proof of the grateful confidence I feel in the new circle of friends who have so generously come forward to countenance and support us, when so grieved and perplexed with the doings of the Board, which has, for twenty years, so kindly and faithfully sustained us, I give you full permission to read the enclosed letter, &c. You will see by my letter to Mrs O'Brien, how keenly my feelings have suffered in taking a step so repugnant to the feelings of those from whom, during all the years of my Missionary life, I have ever received such kind encouragement and sympathy. \* \* \* But among all my friends I have (until very lately) had but one Abolition correspondent. \* \* \* Duty, not enjoyment, has long been my motto; and long has my heart been a warm friend to the poor heathen slaves of our *free* (?) and *happy* country! I say, heathen, for I have seen them in their darkness and their degradation, and I do believe prayer is even now heard in their behalf. All may look dark now to us, but how did things look in England two years before the passing of the glorious Emancipation Bill? Our only hope is in God, and He will not forsake us, unless we grieve away his blessed Spirit. I have great hope that all northern Baptists will unite again, at the next Convention, which is now nearly at hand. But if not, dear brother, I have counted the cost, and am now ready to lay every earthly enjoyment at my Savior's feet, to be used for my poor brethren in bondage. I hope you and the other members of the Committee will not disapprove of the orders I have sent, in favor of our "Emancipation Society," &c., as it is the avails of my little savings in dress, &c., and kind personal presents. I think, a true Missionary spirit cannot be confined to one object of benevolence; but will feel for all the wretchedness within its knowledge. \* \* \* Abolitionists are "strangely opposed to Missions," I hear, but I don't believe a word of it, and I know I don't feel it. I don't know whether you have a wife and children for me to love, so I can only say, how much I am your grateful and affectionate sister in Christ.

D. B. L. WADE

The letter to Miss Ball commences thus:



TAYOR, Feb. 12, 1844.

MISS M. V. BALL :

MY DEAR SISTER,—I received your kind letter in behalf of our "Female Emancipation Society," a few weeks since, and was much interested in all you wrote. The intelligence from the different periodicals which have reached us of late, cheers our sad hearts, in view of our poor brethren in bonds, so that our prayers are offered with a stronger faith in God for the accomplishment of the great object.

You are doubtless informed, that we now receive our support from the "Provisional Committee." I have been, for several years, a decided Abolitionist. \* \* \* As long as efforts were made to enlighten the minds of slaveholders, and they were faithfully warned and rebuked by those engaged in the Missionary cause at home, I felt willing to receive money from slaveholders, just as I do from the vender of ardent spirits, &c., but the moment that I know that a "compromise" is made with *any sin*, in order to obtain such funds, that moment I will, if in my power, (as a wife,) relinquish such support, even though I should be left destitute in a dark land. \* \* \* So don't feel anxious about me when friends forsake me, because I speak and feel for the poor slave. I have counted the cost; and have long ago laid my choicest comforts at my Savior's feet; and he will give me back all he sees best. Dear sister, let us keep our eye fixed constantly upon Him who is "altogether lovely," and we shall be enabled to "rejoice in tribulation."

Mr. Wade will write an order at the bottom of this paper for seventy dollars,—ten of which I wish you to present to the Treasurer of the New England Moral Reform Society, (Female.) \* \* \* Give my love to the sisters, and tell them I want my poor name among them, as my heart long has been. Many thanks for the numbers of the Friend of Virtue. I have not health to write them now. Ten dollars I send for "general purposes" of our "Emancipation Society," and the remaining fifty dollars I wish paid by our Society, for me, to the "Vigilance Committee" of New York City, to help the fugitive slave on to a "land of freedom." I feel that it is little that I can do for my poor oppressed brethren; but my poor prayers, and my tears shall plead for them before the mercy seat; and surely ours is a prayer-hearing God.

With kindest love and sympathy for each member of the Society,  
I am, ever, yours.

For the poor slave, and the poor heathen,

D. B. L. WADE.

The following from two members of the Provisional Committee was published in the Christian Reflector, appended to Br. Wade's letter :

It may be considered as settled, that Brother and Sister Wade (and we hope all the Missionaries,) will henceforth be supplied from a treasury, to gather which, the rights of the slave, or the purity of the church has not been surrendered. Surely those other dear servants of God, who, renouncing the world and its comforts, that they may bring the gospel to the poor heathen, ought not to be pained with the thought, that the food upon which they live is the price of toil and stripes and tears and blood of the poor slave. We can but express the hope that the voice of remonstrance in the letters from our dear Brother and Sister Wade—so lamb-like, so conscientious, and yet so earnest—will be heard by all, and

that it will not be heard in vain by the North, though it should by the South. May the Lord hasten the day, when the poor slave at home, and the poor heathen abroad, shall enjoy the blessings of the gospel of life.

N. COLVER,  
T. GILBERT.

The feelings of the friends of the slave in receiving these letters, can be better imagined than described. It was like cold water to the thirsty soul. There were none, probably, who prized them more than those Missionaries in Wisconsin, who, like Br. Wade, had refused "the price of blood." Pro-slavery religionists were at their wits' end. To inflict on Br. Wade the merciless scourgings which they had meted out to Free Missionists at home, was more than they dared attempt. A blow was given that shook the trembling bastille of slavery to its foundation. How well the miserable time-serving policy of the Board had been fathomed, and exposed in Br. Wade's communication. It was supposed that nothing but a thorough reformation on the part of the Board could ever lead Br. Wade to unite with them again.

In 1813, the Free Mission Society was organized. It possessed those elements of permanency, the lack of which, in the Provisional Committee, made it objectionable. The members of this Committee were not all of them prepared to unite with the Society, and on the return of Br. Wade to the old Board, the Committee having voted that the funds on hand should be applied to sustain Br. and Sr. Wade, disbanded, some of them returning to the old Board also. As a testimony of respect—and as an expression of the willingness of the members of the Society to encourage Br. Wade in his self-denying course—the Free Mission Society sent to Br. Wade, before his return to the old Board, the present of \$100. As the acknowledgment of this aid from Br. Wade is at our command, we here insert it for two reasons ;

1st. It has been strenuously denied that this donation was ever made.

2d. It amply refutes the statement which Br. Wade has recently made, that he never thought the Free Mission Society called for.

*Mr. Wade to J. N. Barbour, Treasurer of the American and Foreign B. M. Society.\**

“AMHERST, NOV. 15, 1844.

MY DEAR SIR:—I have the pleasure of saying that your note, including a bill on the Bank of England, (amount £20 sterling,) came safe to hand three days ago. I have just written to Mr. Green, the donor, on the subject, and acknowledging the receipt. His letter reached me by the same mail as the bill. We have as yet received but one number of the ‘Free Missionary.’ We hope you will favor us with all the numbers. We are anxiously waiting to hear the result of the last annual meeting of the Anti-Slavery Convention, and particularly of the American and Foreign Baptist Mission Society. May the Lord prosper the efforts of all good men to suppress oppression and immorality, and establish the reign of truth and righteousness in the earth. Though we can have little influence in matters at home, *we like to be numbered among those who are laboring to prepare the church for the approaching events which shall give her the kingdom and the greatness of the dominion under the whole heaven.*”

Yours affectionately, J. WADE.

A new organization was, in the judgment of Br. Wade and other Missionaries, “very desirable; double the good would be done.” The Society in 1844, sent out to the Missionaries a “circular,” of which the following is an extract.

“A year previous, seeing there were some who *had* acted as Abolitionists, that urged the hope that something *effectual* would be done at Philadelphia, (in the Triennial Convention to be held there in April last,) which would separate the northern churches from all connection with slavery, we, of the A. B. F. M. Society, made little effort to commence operations during the first year of our existence, not because we were at all convinced that any such action would be taken, however, but partly to avoid the appearance of a division, and because many Abolitionists did not indulge such hope. When in May last, we held our first anniversary, the Triennial Convention had held its session, and by its *non-action* against the continuance of fellowship between the slaveholders and non-slaveholders, and by its positive action in according to the slaveholder the most entire liberty to promote slavery, had accomplished the expectation of the most of us. We were, therefore, impelled to act by a two-fold argument, and redoubled motives.”

The “circular” desires the co-operation of the Missionaries, and adverts courteously to the noble example furnished in the conduct of Br. and Sr. Wade.

By some means, however, a change, a sad one for the bleeding slave, had come over the spirit of Br. Wade, as is evinced by the following letter, addressed to two of the officers of the F. M. Society.

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\*The name by which, at that time, the A. B. F. M. Soc. was known.

MERGUI, APRIL 10, 1845.

DEAR BRETHREN, BARBOUR AND GROSVENOR:—

Your long and interesting letters of Nov., 6th, and 29th, 1845, were received two days ago : and I hasten to reply, as you request.

We fully appreciate your kindness in offering us support from your treasury. We do not question the uprightness of your motives in forming a New Board, or "the competency of the New Board," or the personal character of its members; but, *previous to the reception of your letter*, after having prayerfully and very seriously considered for some three months past the various points connected with our relations at home and here, we had made up our minds that the present position of the Old Board does admit of our return to them, *provided they allow us to receive our support from a northern source*, and we had written to Mr. Gilbert accordingly.

Our principal reasons for such a conclusion are stated in that letter, dated April 2, to which we refer you in order to save time and a needless repetition of our views.

The majority of the members of the Old Board are, we believe, from all we can learn, personally Abolitionists. In heart, they detest slavery, and in their private capacity, exert their influence against it; some of them, we believe, are members of an Abolition Society; and, if their hearts are right, their actions we charitably hope, will not be far wrong. The *convention* is what needs most to be reformed, and of this we are far from thinking there is no ground for hope; there has certainly, in our estimation, been a great improvement even in the southern members, since the meeting in Baltimore. From facts which have come to our knowledge, we feel confident that no slaveholders, (if known to be such,) will be appointed by the Acting Board to the Missionary work. *Br. Stevens*, as you say, is, it is true, an heir to property in slaves. But if we are rightly informed, he has pledged himself never to inherit such property. This, surely, is all we can require of him; he cannot be blamed for having been born of slaveholding parents. In the case of *Br. Bushyhead*, if we are rightly informed, the Board was not aware of his being a slaveholder until just before his death, and as soon as they did learn the fact, they immediately took the proper measures in the case, though he did not live to receive their instructions.

We cannot but believe that the Convention and the Board have made some material advancement towards the right ground when we see so many Abolitionists of good repute going back to a co-operation with the Board, and others strongly inclining that way. At all events we cannot think that we shall be involved in the sin of the slaveholder by a reunion with the Board so long as our support is derived from a northern source; but on the other hand, if we remain severed from them, we shall be involved in the sin of interrupting that harmony in our Missionary field which is all important to the success of our Missionary enterprise.

Dear Brethren, allow me to remind you that the force which we wish to *combine* in our contest against American Slavery, is no less than the whole northern church, including the old Board and all their Missionaries. And I think there is much encouragement to hope this will, ere long be effected, if we are a little patient towards those who do not feel quite able to accomplish all we could wish by a single march. But dear brethren, pardon me this seeming dictation. I am too far from the scene

of action, to be aware of all the facts essential to be known, to qualify me to be an adviser in the matter. It is quite as much as I can do, to determine how I ought myself to act. In this determination I may have erred, but I have looked upward for wisdom to direct. We felt obliged to look at the subject *in its bearings upon our Missionary labors* and Missionary brethren, as well as upon the public at home; and, though we have come to a conclusion different from the one you wished, we could not, *with our views of the present state of things*, come to any other without feeling that we were rather retarding the cause of Abolition as well as of Missions, than helping them forward by so doing. Be assured, however, dear brethren, that we feel your kindness in offering our support. You have our prayers, and we shall rejoice in all the good you may be able to accomplish. We learn from Br. Gilbert's last, that the destination of Br. Jones has been changed. This, considering that the majority of the Missionaries now in the field, have become fully satisfied with the present position of the Old Board, is, we think, very judicious and providential; though, had he come to this field, we should have given him a hearty welcome, and have felt much pleasure in affording him our advice and co-operation according to the best of our ability.

June 2d.—The above has been waiting a long time for an opportunity, and we are glad that before sending it off, we have the full and public decision of the Board, that they will not appoint a slaveholder as a Missionary, said not only so that the South can hear it, but said to the South. This I think should satisfy us all; and though I *would not advise the New Board to disorganize*, in order to re-unite and co-operate with the Old Board, I would strongly advise that they become auxiliary to it, and co-operate with them to sustain the Missions already established, rather than seek to establish new Missions. The cause of Missions and of Abolition both, I believe, require co-operation at the present crisis. But I have time to add no more. May the Lord direct all parties and unite them as the heart of one man, in the great work of benevolence to the heathen at home and abroad.

Dear brethren, I remain yours affectionately,

J. WADE.

It is evident that there was no professed change in the position of the Old Board when Br. Wade decided to return to it. The appendix to the letter shows that the issuing of the circular to the Alabamians, was to Br. Wade unknown, for the intelligence had not reached him. In regard to Br. Wade's receiving his money from a northern source, we see not how this could be, when it was taken from a mixed treasury, and we ask the reader to imagine if he can, how this arrangement changes the moral aspect of his relation to the Board.

Nothing farther, we believe, was heard from Br. Wade, relative to our brethren who are groaning in bondage. After his return he made a communication to the *Baptist Register*, Aug. 30, 1849, which we here insert :

[For the Register.]

## LETTER FROM BR. WADE.

EATON, Md. Co., Aug. 23, 1849.

BR. BEEBEE,—I have found, in traveling through different sections of the country, also from several letters received, that some persons attached to the Missionary Union, and others attached to the Free Mission, have, up to this late period, the mistaken impression, that Mrs. Wade and myself are connected with, and supported by the Free Mission. I wish therefore, to inform those who have this impression, that we are not, and never have been connected with that Society. Soon after the doings of the Triennial Convention at Baltimore, we received a communication from a body called the Provisional Committee, offering support to Missionaries holding anti-slavery principles, allowing them still to labor under the direction of the Board of the Triennial Convention. We accepted this offer, and were subsequently supported by that Committee until it was dissolved, and thereafter, so long as the funds of the Committee in the hands of Den. Gilbert, its treasurer, lasted.

Soon after the Free Mission organization was formed, we received a communication from that body, inviting us to receive support from them. In our answer, we declined their kind offer. We thought the Free Mission organization uncalled for; we fully believed the religious feeling of the Baptist denomination then manifest, would bring their Missionary Convention upon the right ground. This expectation being happily realized by the subsequent separation of the slaveholding churches, and the formation of the Missionary Union, we felt it our privilege and *duty*, to unite with the Union, as did many of those who had belonged to the Provisional Committee, and we are happy that we can, without any conscientious scruples, be supported again by those with whom we had long labored so happily as co-workers in making known the blessed gospel to the heathen. We believe the Missionary Union clear, as to any just charge of connection with, or sanction of slavery.

Since arriving in this country, we have repeatedly advised the Free Mission brethren to unite, as we have done, with the Union, solemnly believing that the cause of anti-slavery, as well as that of Missions, would be promoted thereby.

Yours respectfully,

J. WADE.

After reading the above letter, the Junior Compiler sought and obtained an interview with Br. Wade, and presented to him some of the numerous facts contained in this work. The conversation is given in full in the Christian Contributor. The views of Br. Wade are evidently changed. Formerly he objected to slaveholding contributions—now he does not. He *was* against neutrality—*now* he argues for the "single object." He once confided in the sincerity of anti-slavery men—he does not now. He opposed slavery then from a good conscience—now he thinks the relation may be justified by circumstances, and it is right to commune with some slaveholders.

The writer requested him to use his influence to have the

following letter published in the Baptist Register, Eld. Wade having examined it, decided to do so—and placed it in the Editor's hands—Mr. Beebee *promised* to publish it, but has not fulfilled his promise.

UTICA, Sept. 15, 1848.

DEAR BR. WADE,—Having read your letter in the Baptist Register, dated Aug. 30, 1849, in which you say that you thought the Free Mission Society uncalled for, at the time you declined to receive its proffered aid, I inferred that you could not have had a copy of the letter of declinature. I have therefore taken the liberty to forward you a copy of it. You will perceive that so far from thinking it uncalled for, your own words are, "*I do not advise the New Board to disorganize.*"

Allow me to inquire whether I was mistaken in the belief, that last May, when Eld. Colver made the statement in Philadelphia, that slaveholders were members of the Cherokee churches, and when the entire Body of the Acting and the General Boards gave their silent acquiescence to that statement; was I mistaken, in the belief, that Br. Wade was present? Should you deem it proper to make inquiries of Br. Jones, of Madison University—within four miles of your residence—you will not have a particle of uncertainty about the truth of Eld. Colver's statement. Br. Jones—son of the Missionary among the Cherokees, stated to me that Mrs. Bashyhead holds twelve slaves, and that she is a member in good standing in one of the churches, under the patronage of the Union; he stated also, that there are four others who hold slaves, and yet are members of these Mission churches.

As a matter of duty to God and man, I hope that the erroneous impression which has been given by you through the Register, will be corrected by you through the same channel.

Yours for the Slave,

EDWARD MATHEWS.

Eld. Wade also agreed to ascertain from the Secretaries relative to these things, and took the above statements in writing, with him—as he was going East.

After his return the Junior Compiler addressed him the following letter:

UTICA, Oct. 23, 1849.

DEAR BR. WADE,—I have taken the liberty of sending you a line on a subject, respecting which I have felt some anxiety. You will remember that during our interview in this city, one subject on which we conversed, was, the connection of the Cherokee Baptist churches with slavery. Some sources of evidence were at the close of the conversation furnished Br. Wade, and he designed to sift the subject thoroughly. I will now state the reason of my anxiety. In the work which we are preparing, (see Annual Report of Free Mission Society, 1849, 3d page of cover,\*) one chapter is devoted to the sentiments of our Missionaries. Of course, in connection with the views of Brn. Brown, Mason and Brayton, Br. Wade's will also be presented; and in the relation of facts,

\*During the interview the Junior Compiler presented Br. Wade with a Report.

the letter which was recently given to the public through the columns of the Baptist Register, also the sources of evidence with which Br. Wade was furnished, and his design of carefully investigating the matter. The reader, very naturally and laudably, will desire to learn the results to Br. Wade's mind. This Br. Wade alone can furnish.

I have purposely refrained from closing up this chapter, so that the results of your investigation may appear. My letter which you were kind enough to hand to Br. Beebe, and which he *promised* to publish, has not been published yet. I will not now take up the time by making comments. But, believing that you will receive this communication with the kindness with which it is designed to be made, I feel justified, in view of the circumstances, in frankly laying before you the bearings of these things, feeling that I should desire the same treatment from my brethren. Should business call you to Utica, I should be happy to submit this chapter to your examination, together with the printed portion of the work, which, when this reaches you, will number 192 pages.

In view of the results to the cause of Missions and the cause of the bleeding slave, I would cheerfully devote a few days, and incur a little expense to have this chapter pass under your eye, before placing it in the hands of the printer.

Hoping that you will be kind enough to furnish me with the result of your inquiries, and praying that you may be led in the path of duty, and enjoy the light of the Savior's countenance.

I remain,

Yours for the slave,

EDWARD MATHEWS.

We copy the following letter, which was received in reply :

EATON, Oct. 26, 1849.

DEAR BR. MATHEWS,—Last evening I received yours of the 23d. I am suffering at present from an inflammation in my eyes, and cannot, without aggravating the disease, read or write much, but as you desire an answer, I can say, in very few words, all that is requisite on the subject about which I proposed to make inquiries in New York.

I made the inquiries, both of Mr. Peck and Mr. Bright, and the result was a conviction in my own mind, that the Executive Committee are doing, and will do, in relation to the subject, all, that, according to their best judgment, can be done to benefit the slave, and promote the salvation of the perishing. I am the more confirmed in this conviction by the remark, which you say was made by Br. Jones's son, viz: He "thought that the Board would *withdraw* from his father."

Yours for Christ,

J. WADE.

Br. Wade had interviews with Mr. Peck and Mr. Bright, and learned from them the truth of the statement, *that there were slaveholders in the Cherokee churches, and that the Board intended to RECALL Mr. Jones.* The Junior Compiler never supposed that the Board would *withdraw* from Br. Jones, but that they would *recall* him, give up the Mission to the slaveholders, and then send him to some other tribe. But



the inquiry arises, does Br. Wade state in his letter that there are slaveholders in the churches. Certainly not. The disposition to conceal and mystify, the element in which slavery lives, moves, and has its being, is partaken of by Br. Wade, since his interview with the Secretaries. We will now state the grounds of our knowledge.

On Lord's day, Oct. 28, the Junior Compiler presented the claims of the Free Mission Society, at Augusta, Oneida Co. On Monday morning, being within six miles of Br. Wade's home, and not having heard from him or known that Br. Wade had written, he visited him. In the conversation Br. W. remarked that the Secretaries "*did not deny that there were slaveholders in these churches.*" Br. W. also stated that Eld. Jones would be recalled. The reader is requested to examine again, the letter of Br. Wade. (p. 290). Ought not Br. Wade now to give some statement to the public on this matter. This he was urged to do, but declined, because he did not wish to go into a public discussion.

Eld. Wade has referred to the reply of the Baptist Board to the Circular of the Provisional Committee. We here insert it.

[From the Baptist Magazine, June, 1843.]

BAPTIST MISSION ROOMS, }  
BOSTON, NOV. 15, 1842. }

"DEAR BROTHER:—The occasion of this letter is a communication, from the Provisional Foreign Missionary *Committee* of the American Baptist Anti-Slavery Convention, addressed to one or more of the Missionaries in our connection.

Whether a copy of the communication has been sent to you, we are not informed. We have written to the Corresponding Secretary of the Committee, but he has returned no reply to our inquiries.\*

We are aware, however, of no reason for his addressing one rather than another of our Missionary brethren; and hence the considerations that would lead us to address the communication to any, constrain us to address all. Remotely distant from us, you are unable to observe for yourselves the course of things here, and are liable to be misled, or at least disquieted, by partial or false representations. And we deem it our indispensable duty to set you on your guard against misrepresentation and imposition; at least in matters which concern the Board with which you are associated, and the stability of your Missionary relations.

The communication referred to, relates to the doings and position of the Board in regard to slavery; and is fitted to impair your confidence

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\*A copy of the Circular, but not of the names of the Missionaries addressed, was received from the Secretary a few days after the reply was generally forwarded to the Missionaries.—[S. PERK.]

in us, and in our ability to sustain you, and to induce you to accept your support from the *Committee*. It adverts especially to the alleged doings of the Board at Baltimore, in which we are said to have "yielded that *neutrality* which had been previously demanded" of us. It is our painful and humiliating duty to apprise you that the representation is *untrue*. *The neutrality of the Board has not been yielded*, either at Baltimore or elsewhere. During the whole of our proceedings since the first agitation of the subject of slavery, it has been our *earnest endeavor*, as it was our *avowed policy*, to mind *exclusively* the Missionary duties to which we had been called. As was stated in our address of November, 1840, we take no note of subjects not contemplated in our organization. We have labored to avoid even the appearance of espousing any interest not explicitly committed to our charge. In the "doings at Baltimore," the Board had no part. They neither acted there for themselves, nor had they empowered others to act for them. They have since neither adopted nor sanctioned any act that was done there. The representations which have been made to the contrary, are not admitted by us as true. As to the alleged "humiliating attitude of the Board towards slaveholders, and their hostility to their brethren who feel compelled to plead the cause of the oppressed and to rebuke the oppressor," we repel the imputation as being unwarranted and slanderous. The Board have always, as they do now, "refused to take sides in the controversy between the Abolitionists and the slaveholders."

The representation of the Provisional Committee is equally untrue, if such be their meaning, that individual members of the Board "yielded their *personal neutrality*" at Baltimore. The position which they maintained at Baltimore, was the same which they held at home. And the "paper" subscribed by them there, stated, and only stated, what that position was. As to "dereliction of principle," or a "pusillanimous distrust of divine Providence," these are "evil surmisings," and as unfounded as they are evil. You are told by the "Committee" that the "entire North will abandon the Board, if they persist in their subservency to the South;" and they ask, "Are you willing to receive your support from us, as an Anti-slavery Committee?" Of the motives which led to this covert application, and of the spirit and manner of it, it would be superfluous for us to speak:—though we cannot forbear to express our deep regret and mortification at a method of procedure having so little the semblance either of honor or courtesy. Suffice it that their *prediction*\* remains yet to be fulfilled; or, rather, the assumption on which the prediction is based. We disclaim all "subserviency," either to the South or to the North. As individuals even, we are no apologists for slavery. We are not contending for the rights of others to hold slaves, but for our own right to be free.

By order and on behalf of the Board,

Faithfully yours,

S. PECK, *For. Sec.*

What an ungodly document! How lordly its tone! and in regard to its truthfulness, how opposed to the statements of the slaveholders themselves! But, as the reader has in his hand these statements, and, believing that he will compare them with the above, we forbear comment.

\* The italicizing throughout is as in the Magazine.

As the circular of neutrality is inserted in the same Magazine, we present a resolution passed at the meeting of the General Board.

"The following preamble and resolution, offered by Eld. Hague, and seconded by Eld. W. Everts, were adopted:

"Whereas, it appears to have been extensively understood, that by certain transactions at Baltimore, during the last session of the Convention, the neutral attitude of the Board in relation to slavery was changed, therefore,

"*Resolved*, That the Circular issued by the Acting Board in the year 1840, asserting their neutrality on all subjects not immediately connected with the great work to which they were specially appointed, be re-issued and printed with the Report of this year, as expressive of the sentiments and position of the present Board."

It remains for us, before closing this chapter, to notice briefly the conduct of other Missionaries of the Union.

Soon after his arrival home, Eld. Kincaid preached before the New York Baptist State Convention, at Syracuse. On that occasion, he denounced slavery in the strongest terms—he soon however, became silent, and can now endorse Gam-mell's fulsome praises of a slaveholding religion. (p. 213.)

Eld. Abbott, on his return declined going south, though solicited to do so by the Boston Board, as he felt conscious that he would be expected to silently consent to the system of slavery.

Both the above facts, we learn from Br. S. S. Hayward, the pastor of the Baptist church at Peterboro. We know of nothing more that Eld. Abbott did, evincive of his opposition to this sin.

Eld. Vinton was present at the Baptist State Convention, in Vermont, in 1848. An extended discussion took place on the relations of the Union to slavery. He had nothing to say, either then, or in his public address, on this question.

When he delivered an address in Brandon, on the character of the Karens, a member of the congregation, at the close, inquired "whether the Karens held slaves?" Eld. V. stated that no Karen would hold a slave—some Karens were slaves to the Burmese.

Eld. Brayton, spoke out nobly in his letter from the Karen country, but we are not informed of any effort which he made during his visit to this country, to destroy slavery. Eld. Bronson returned last spring—he has been silent thus far.

Eld. Osgood was present at the sitting of the Genesee Association, July 20, 1849, he said in his address on Foreign

Missions, "although the *means* are mixed with much that is *sin*—with much that is *imperfect*, yet God has blessed them, and we have much to encourage us in our enterprise." A correspondent of the *Christian Contributor*, who reports the above, says, "who can doubt but that the sin and imperfection here hinted at, is the sin of opening the Union to the price of blood, and the imperfection of denying to the churches a voice by representation, and in respecting none of her rights, except prayers and alms." He also stated that, "in Burmah, it sometimes happened that a Burman would rise in the Zayat and exhort his friends to leave the meeting of worship, for these Missionaries will carry off your wives and children, and make slaves of them."

Eld. Dean returned and traveled South—he bore no testimony against slavery.

Eld. Simons, as has been shown, on returning—visited and encouraged the Southern man-stealing Convention—received the right hand of fellowship, and was put down in the records as a Delegate from Georgia, (p. 206.)

Eld. Day returned and was silent—we are credibly informed that caste\* is sanctioned in the churches where he labors, in the Teloo goo country. Such is the conduct of returned Missionaries, without exception.

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## CHAPTER XV.

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### DEPUTATION FROM ENGLISH BAPTISTS.

OBJECT OF THE MISSION OF ELDS. COX AND HOBY—TRIENNIAL CONVENTION AT RICHMOND—SILENCE OF THE DEPUTATION—DECLINE ATTENDING THE ANTI-SLAVERY ANNIVERSARY IN NEW YORK AND BOSTON—ELD. COX SPEAKS OUT IN NEW HAMPSHIRE—RETURN OF THE DEPUTATION—RECEPTION AND RESOLUTIONS.

In the preceding chapter a brief allusion was made to the fact that Missionaries, who, while in foreign countries free-

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\*So stated by Eld. Abbott to Eld. S. S. Hayward.

ly expressed their deep sense of the guilt of slavery, become, on their return to this land, silent on the subject. This shows that there exists somewhere in our country, a terrible power that lays its hand upon lips ready to speak, and seals them. In this chapter we propose to present still further proof of the existence and potency of this power, and to endeavor to trace it to its source.

Baptists, and Americans generally, are aware, that in the Spring of 1835, Elders F. A. Cox and J. Hoby, arrived in our country as a deputation from the English Baptist Union, to visit the Baptist churches in the United States. Their object may be learned by viewing the circumstances which led to their appointment, some of which are as follows :

In December, 1833, the Board of Baptist Ministers in and near London, of which the deputation both were members, addressed a circular to the "Pastors and Ministers of the Baptist Denomination throughout the United States." It "exhorts them as Christian ministers to protest against slavery, as an awful breach of the divine law, and to seek, by all legitimate means, its speedy and entire destruction." (p. 19.)

On the 25th of November, 1834, this same Board, with Eld. F. A. Cox acting as its chairman, passed a resolution declaratory of its hope, "that such of the American brethren as concur in the opinion of the letter of 1833, will adopt every means consistent with Christian principles to diffuse their sentiments, and thus secure the immediate extinction of the slave system."

In 1834, the English "Baptist Union" appointed Elders Cox and Hoby, a deputation to visit the Baptist churches in the United States, and in order to raise funds for the expenses of the journey, the Union addressed a circular to the Baptist churches, soliciting aid for this object. From the circular we learn what was one of the principal objects of our English brethren in the appointment of this delegation. The following is an extract :

"We send our deputation to promote most zealously, and to the utmost of their ability, in the spirit of love, of discretion and fidelity, *but still most zealously*, to promote the sacred cause of negro emancipation."

One of the principal reasons, doubtless, why Eld. Cox was selected as one of the deputation to this country, was, the very active part he had taken in his native land in the cause of negro emancipation. His name was enrolled among the members of that noble association—THE BRITISH AND

FOREIGN SOCIETY FOR THE UNIVERSAL ABOLITION OF SLAVERY AND THE SLAVE TRADE. "The Abolitionist" is the organ of this society. A number of this periodical, dated August, 1834, and bearing on its covers the name of Eld. Cox as an officer of the body, contains an address from which the following is an extract :

"Will you rest satisfied with limited success? Will you, who have struck the fetters from British slaves—you who have dashed the poisoned chalice from their lips, leave millions unpitied and unassisted, to drink it to the dregs?"

The same number announces the following among other modes, by which the influence of British philanthropists may be brought to bear upon slaveholding states, viz. :

"By the Mission of properly qualified persons to these countries, with a view of awakening the public attention, in pressing the public conscience, and forming the public opinion on the guilt and impolicy of slavery.

"By originating anti-slavery societies in such countries, the object of which shall be the immediate and entire abolition of slavery.

"By moving the various bodies in Great Britain to exert their influence upon the religious public of other countries, particularly the United States of America."

Such were the means proposed by the society, of which Eld. Cox was so prominent a member, and in view of which our Baptist brethren in England so cheerfully and liberally furnished assistance.

The duties involved were honorable, but trying. Of the difficulty and danger which would attend the prosecution of the Mission, Eld. Cox was not unapprized. This is evident by the statement of Eld. Thomas Price, a member of the English Baptist Union, and distinguished for his anti-slavery labors; he stated in a public meeting in London, that "after the appointment of the delegates, and before their departure, he remarked to one of them, Eld. Cox, 'you know the prejudices that exist in America against colored people. What will you do?' The answer was, 'I go in the spirit of a martyr.'"

Such were the circumstances, the expectations, and pledges under which this deputation arrived in the United States. But no sooner had Eld. Cox arrived in this country, than he felt that he was under the Power to which we have alluded, a Power which has sealed in public the lips of so many returned Missionaries. That it was too mighty even for the "spirit of a" professed "martyr," the sequel will show.

In April, 1835, Eld. Cox arrived in New York, and proceeded to Richmond in Virginia, to attend the Baptist Triennial Convention, which was to commence its session on the 29th of the same month.

The Convention assembled, the deputation were duly received; they did not, however, think it proper during the whole of the proceedings to make the slightest allusion in public to the "sacred cause." The reason they give for silence on this subject we will here state in the words of the deputation:

"At present we have only to explain, that the laws of the State prohibit all such public discussion in Virginia, as that which it has been imagined we might have introduced at Richmond; consequently, the Convention would have been dissolved by the magistrates had it been attempted. But the Convention itself would not, and could not have been convened, with the understanding that slavery was to be discussed; and inasmuch as such discussion in the Triennial meeting of the Missionary Society, would not have approved itself to the majority of the delegates assembled for other purposes, *they would have dissolved themselves, had it been attempted, without awaiting magisterial interference.*"

It may be well to remark here, that Eld. Cox went to Richmond by the way of Philadelphia, and the cities of Baltimore and Washington, where he met many ministers of 'celebrity,' as well as distinguished individuals of the State; among the former, when advanced as far as Philadelphia, was Richard Fuller, who has thus taunted the Abolitionists: "No minister from Europe identifies himself with the Abolitionists."

That many ministers from other countries have, in visiting America, sinned against God and the slave, is a melancholy fact. There have been, however, some noble exceptions. Charging that as a fault of the Abolitionists which Mr. Fuller desired and labored to bring about, exhibits more wit than moral principle.

While at Richmond, Eld. Cox received from New York a written invitation, to take part in the proceedings of the American Anti-Slavery Society in that city, on the 12th of May. Now in relation to this meeting the Elder could have had no fears that the meeting would be dissolved by the magistrates, or, that the body would dissolve itself; nor had he the poor excuse that the body was assembled for another purpose. What did he do? Nearly two weeks elapsed and no answer was returned. "The reason of that silence," says Eld. Cox, "was chiefly an *indeterminate state of mind* upon the question of appearing at the Anti-Slavery Anniversary."

Here also we see the Power to which we have before alluded exerting itself. When it closed his mouth in Richmond, he perhaps had no apprehension that it would make further demands upon him; at least *out* of the great Missionary bodies, Bible societies, and such other kindred bodies as abound more in religion than in love to God and man. If, however, Eld. Cox thought thus, he must soon have discovered his mistake. The Power that exists *somewhere* was no more disposed to let him speak in New York, than in Richmond; in an Anti-Slavery Society, than in the Baptist Triennial Convention.

To relieve this indeterminate state of mind, the Elder resorted to the following expedient.

"It was intrusted to a brother in whom the fullest confidence might be reposed, to invite those with whom it would be most important to confer, and from whose conversation the most important information might be obtained to guide our judgment, relative to a public co-operation with the Abolition Agency, and the society about to hold its anniversary in New York."—*Baptists in America*. (p. 92.)

The delegates tell us that they found "scarcely any of the *influential* Baptist friends Abolitionists; (p. 102, *ib.*) yet they summoned a council in Richmond, the capital of a slaveholding state, to learn from slaveholders and colonizationists, whether it would be advisable for them to co-operate with an anti-slavery society. The advice given by the council has not been given by the delegates, but no one can doubt respecting it. Suffice it to say, that the Elder did not appear at the Anti-Slavery Meeting, held on the 12th of May, in New York city.

The following is his letter of declinature :

May 12, 1836.

"GENTLEMEN—If I decline the honor of appearing on your platform this day, on occasion of your anniversary meeting, I must be understood to assume a position of neutrality, not with regard to those great principles and objects which it is well known Britain in general, and our denomination in particular, have maintained and promoted, but with regard solely to the political bearings of the question with which, as a stranger, a foreigner, a visitor, I could not attempt to intermeddle.

I am, gentlemen, yours respectfully,

F. A. Cox."

He was invited with similar courtesy to attend the Anti-Slavery meeting in Boston, but this also he declined. Nor, during his stay in this country did he make any anti-slavery address in any of the great denominational meetings of the Baptists. We are now prepared to answer the question—Where is this power that has silenced returned Mission-



aries, closed up the lips of hundreds of Baptist ministers, and which, perhaps, as one of its greatest feats, has silenced the deputation of the English Baptist Union, sustained by English Baptist Abolitionists, sent with the avowed understanding on their part, that they were "*most zealously to promote the sacred cause of negro emancipation*," and on the part of Eld. Cox, with the earnest declaration that he would go to the work in the "*spirit of a martyr*!" Who can doubt but this power is the same that suppressed the English letter! (p. 16.) that expurgated the Foreign Mission Board of Anti-slavery! (p. 83.) that passed the gag-resolution in 1844! (p. 94) that refused to sustain the position that slave holding disqualifies for the work of a Missionary! (p. 137.) that created a new Missionary organization, with a constitution rebelling against God in its neutrality on slavery! (p. 171,) and that to this day, in spite of all the light and truth which has been shed upon the subject, sustains slaveholding in its Cherokee churches! Who can doubt that such a power is fearful? And who that has refused to submit to its authority has not felt the greatness of its strength? But let us now follow Eld. Cox a little further and see what is his course when he has escaped the magic circle, or more besettingly the iron hand.

In about three weeks from the time that the Elder refused to comply with the invitation of the American Anti-Slavery Society in New York, we find him in the state of New Hampshire, in the good old town of Lisbon, attending a Free Will Baptist Yearly Meeting. "On this occasion," says the Elder, "I felt it my duty to express myself with *decision*."—*Baptists in America*. (p. 155.) Why with decision now? He was beyond the reach of the *power*. The Free Will Baptists were anti-slavery; the whole atmosphere with which he was surrounded was clearer, healthier, and more bracing to the nerves. The Elder, delivered from the bands that had held him hitherto, and withal much revived and strengthened went "*forth as at other times*." He advocated the adoption of the following preamble and resolution:

"*Whereas*, the system of slavery is contrary to the law of nature and the law of God, and is a violation of the dearest rights of man,

*Resolved*.—That the principles of immediate Abolition are derived from the unerring word of God, and no *POLITICAL* circumstances whatever can exonerate Christians from exerting *all* their moral influence for the suppression of this heinous sin."

Among many other excellent things, the Elder offered the following upon this resolution :

" The cause of Abolition is one that prospers and must and will prevail. Yes, it is written in the decrees of high Heaven, that the injured slave shall finally be for ever free. If the *Legislatures* do not look after it, *this will not excuse the church*, for deliverance must come out of Zion.\*\*\*

" Brethren, I sympathize with you in your feelings and efforts, and heartily wish you success."

It is, perhaps, to the credit of New Hampshire and the Free Will Baptists, that she was the only state, and they the only people, where Eld F. A. Cox of London, a delegate to the Baptists in the United States, ventured to speak the honest sentiments of his heart in relation to American slavery.

The time drew near when Eld. Cox must return to England and give an account of his stewardship, and it seemed but fair that the Power which had bound him here, should defend him there. Accordingly, on his return, letters were sent with him, vindicating the course which he had pursued.

Eld. Cone, of New York city, a name known both to slaveholders and Abolitionists, wrote a labored vindication of his conduct in relation to the cause of anti-slavery, from which we will make a single extract :

" Did Englishmen know that this question presented is equivalent to the question, ' shall the Union be dissolved ? ' they would see that foreigners could not safely enter upon its discussion."

Wonderful discovery ! How much mistaken the English brethren were in sending their delegates to this country, most zealously to promote the " sacred cause of negro emancipation."

Eld. Welch also wrote a letter vindicating the course pursued in this country by the deputation. In this letter Eld. W. speaks with great severity of slavery, but argues that the course of the deputation was the most wise and prudent which, under the circumstances, could have been pursued.

Eld. Howard Malcom, of Boston, writes a letter of vindication also. Though it may seem singular that Eld. Welch, with his sympathizing heart for human suffering, should have approved of the treasonable silence of the deputation ; it is not strange that Howard Malcom should have done so.

Few have forgotten the great pro-slavery meeting held in Faneuil Hall, Boston, to glorify slavery and to abuse and condemn Abolition, and to wrest the sacred scriptures in support of slavery. Fifteen hundred signatures were ap-

pended to the call for that unholy meeting; but on this dark scroll was inscribed the name of only one minister of religion, and that name was Howard Malcom.\* No wonder that the Baptist minister who could unite in calling such a meeting, should defend his brother minister in refusing to attend an anti-slavery anniversary.

The course which the deputation thought it expedient to pursue, was ardently commended by the slaveholders of this land and their apologists.

We will now follow them to their homes, and listen to the decision given by their English brethren. It will be seen that the arm of power so potent in this land in silencing the generous out-pourings of the soul in favor of liberty, became paralyzed as it reached across the ocean, to crush with its bony fingers the liberties of their English brethren.

The deputation, on returning home, rendered their report, and immediately the whole land, as if stirred by trumpet-tones, poured forth its strongest denunciations, in resolutions against American slavery.

The annual meeting of the Baptist Union was held in London, June 20 to 24, 1836, when the following resolutions were passed :

"That we affectionately congratulate our esteemed brethren, Elders Cox and Hoby, on their appearance among us this day, and tender to Almighty God our grateful sense of His goodness in having preserved them during their absence, and in returning them safely to their native land. That we desire to record our conviction of the diligence, and zeal with which they prosecuted the denominational objects of their Mission, and to convey to them our warmest thanks for the valuable information they have supplied on these points.

"That having sent our brethren to promote, amongst other objects, the sacred cause of negro emancipation, we rejoice to learn that they did, on very many occasions, convey to ministers and churches of the Baptist body in America, our abhorrence of the slave system among them; *but* that with the fullest assurance of the integrity of our brethren in the course which they have adopted on this subject, we *regret* that the state of society rendered it advisable in their judgment, in order to the attainment of the more strict denominational objects to refrain from introducing it in public meetings, and to withhold from the Abolition society their encouragement and support."

Our English brethren felt it incumbent on them to define the principles on which they would associate with the Baptists of the United States.

"That the connection with the Baptist churches in the United States,

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\* The vote of Eld. Malcom, (p. 16.) encourages the hope that he will confess this and all other pro-slavery sins.

contemplated by this Union, and actually resulting from its proceedings, *consists wholly* in the maintenance of a beneficial correspondence, having for its object the advantage of both parties, by *unfettered expression* of opinion on all subjects connected with Christian consistency, the advancement of religion and the glory of God."

The Union also passed the following resolution :

"That whilst this meeting records with gratitude to Almighty God the fact, that many hundreds of Baptist pastors and churches have entered their solemn protest against slavery, yet it cannot but refer with deep regret to the wide and dreadful prevalence of the system of American slavery, and cannot but regard the repeal of all such laws as do in any way enforce or protect it, as an object of the greatest importance, demanding the vigorous exertion of all Christian pastors and churches, and their earnest perseverance in the use of those means which wisdom and piety may suggest, for the immediate and universal extinction of an evil so disgraceful to any people possessing the ward of God. With increased solicitude does this meeting press this painful subject, inasmuch as it appears that even pastors and members of churches are the possessors of slaves, many of whom are their own brethren in the Lord—thus, themselves inflicting on those who are united with them in the same ordinances of the Gospel, those cruel wrongs which are incompatible with the maintenance of Christian fellowship.

"That this meeting refers with regret to the deep-rooted prejudices which so extensively prevail in America, against free persons of color, by which many and grievous injuries are inflicted upon them ; amongst these, more especially does it refer to that law which is understood to prevail in one or more of the states, which prohibits any one from teaching 'any person of color, slave or free, to read or write,' a law directly opposed to every feeling of humanity, and to every principle of the gospel ; it, therefore, entreats the ministers and churches of Christ, in whom is neither 'Jew nor Greek,' barbarian nor Scythian, bond nor free, to cast from them such ungenerous and unholy prejudice, and to put the colored people in possession of their social rights, in the seats of learning, the fellowship of citizens, and the sanctuaries of the Most High.

"That this meeting refers with confidence to the great experiment of emancipation in the colonial dependencies of the British empire, from which have proceeded many and great benefits ; and expresses its conviction that whatever evils have arisen, have sprung, not from the liberty that has been given, but from the restrictions by which it was accompanied.

"That this meeting, convinced of the paramount importance of the objects to which these resolutions relate, most earnestly, most respectfully, most affectionately, and most solemnly, requests that large and influential section of the Christian church, the Baptists in the United States of America, whose churches contain (it is computed) more than 600,000 members, and whose rise and progress, from the days of ROGER WILLIAMS, displays so much of the grace and power of the Redeemer—by their sense of equity, by their love of liberty, and by their hopes of salvation, to rouse themselves to the great and plain duty of securing first, the rights of their oppressed and degraded fellow-subjects, and then of withholding no effort from the general cause of humanity and freedom, until the jubilee of universal emancipation is proclaimed.

"That the accounts given by our deputation of the state of feeling so extensively prevalent among the American churches, our own denomination included, both as to the existence of slavery and the prejudice against the people of color, have inspired the committee with the *deepest* grief and humiliation."—*English Baptist Union Reports*.

After reading the foregoing, it will not be difficult for our readers to decide how the Baptist Union regarded the *silence* of the deputation on the sacred subject which they were sent hither "most zealously to promote."

Having heard the voice of the Union we may now recur to the language of the churches, for the English Baptist churches have a voice in denominational affairs. This will be found on page 35. Before we close this part of our subject, we present one fact that ought not to be passed in silence.

At the meeting of the Triennial Convention in Richmond, Va., it was voted to reciprocate the courtesy of the Baptist Union of England, and delegates were appointed to represent the American Baptist churches at the meeting of the Baptist Union, to be held in London, June, 1836. Those selected for this service were, Eld. Sharp, of Boston, and Eld. B. Manly, of Charleston, S. C, and, in case of failure, Eld. S. H. Cone, of N. Y., and Eld. W. B. Johnson, of Edgefield District, S. C.

This service was never performed by these delegates, the foregoing resolutions, and those of the churches, (particularly one on page 37,) will enable the reader most satisfactorily to account for the failure. Manly and Johnson are both slaveholders.

## CHAPTER XVI.

## THE AM. BAPTIST HOME MISSION SOCIETY.

REVIEW OF THE ACTION OF THE A. B. H. M. SOCIETY ON SLAVERY.—NEW CONSTITUTION—REPORT OF 1849, EXAMINED—A SLAVEHOLDING MISSIONARY—THE PRICE OF BLOOD—SLAVEHOLDING LIFE MEMBERS—DISCOURTESY TO NORTHERN AUXILIARIES.

The American Baptist Home Mission Society once more claims attention. Let us review its action on slavery thus far. A declaration of neutrality was issued by its Executive Committee in March, 1841. The following month they entered into the iniquitous compromise with slaveholders in Baltimore, and expurgated the Board of Foreign Missions of all known Abolitionists. In 1844, Br. Adlam offered before the Society, a resolution to compel it to unfurl its true colors. An ineffectual effort was made to postpone the motion indefinitely. Fuller offered an amendment, declaring the agitation unnecessary. Welch offered an amendment to Fuller's, declaring the employment of slaveholders as Missionaries, inexpedient. This was voted down. Fuller's was adopted—when, lo! the amendment is discovered to be a substitute; effectually circumventing and destroying the original motion. A motion to dissolve the Society was now offered, and negatived. A Committee of nine was appointed to report an alteration in the constitution, contemplating a dissolution, or, an amicable co-operation between slaveholders and Abolitionists. Soon after the Executive Committee issued declaration of neutrality number two. The Committee on altering the constitution, brought to the meeting in Providence, a sort of tangled-up report; the whole subject was laid on the table. Eld. Welch offered a resolution declaring it *inexpedient* to employ slaveholders as Missionaries. Maginnis proposed, as a substitute, a Committee to report a plan of division from the South. Onward moved the Society, if traveling in a circle is progression. Maginnis' motion prevailing that of Eld. Welch, of course, was

ruled out. A plan of division from the South was now marked out, and conditionally agreed upon.

In New York, 1846, a Constitution was presented. The chief change was the casting off of all the auxiliaries. All were calm as a summer's eve. Slavery seemed to belong to the forgotten things of by-gone centuries. The Baptist Register says :

"The only article that engaged much debate was the 4th, [3d,] and this was quite mild and gentle. The chief difficulty was on the sum necessary to entitle a church to send delegates ; finally the sum was fixed at \$10."

It will be borne in mind that after the long and earnest discussion at Providence, a Committee of seven was appointed, to report a constitution, on the principle of a division from the South. Prof. Maginnis remarked at the time, "that the object the Committee had in view, was to have a Society in the North that will not appoint slaveholders." (p. 160.) A number spoke in favor of this plan, and it was generally expected that a division from slaveholders would take place.

Nothing, perhaps, shows more conclusively how cold-hearted it is possible for professors of religion to be, than the course pursued in the adoption of this constitution. Fuller, in his first letter to Wayland, declares that, "Compared with slavery, all other topics which now shake and inflame men's passions in these United States, are really trifling. They are only bonfires ; but Ucalegon burns next." This Constitution, however, "*capped the Volcano*."\* Some torpedo-power had struck the Society, and there was an ominous silence. A dumb spirit had taken charge of our Foreign Missions, and had organized the American Baptist Missionary Union ; it was now entering the Home Mission Society, to keep like the strong man armed its goods in peace. Let us particularize.

After the appointment of the Committee in Providence in 1845, and before they reported the Constitution of 1846, the important revolution had taken place, which gave existence and power to the above named Union. The "experiment" was working well. Agitation was being hushed every where. Fainter and fainter still grew the voices, that erst had spo-

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\*A triumphant expression of S. H. Cox, on the shutting out of the slavery question from the General Assembly.

ken for the oppressed, in thunder tones. It had been ascertained that a Missionary Body which had done no anti-slavery act, could be credited to occupy an hostile position to slavery; hence the Home Missionary Society was prepared to follow *suite*.

A Missionary Constitution which is opposed to slavery, like a living child, carries with it the evidence of its existence. The absence of evidence of an anti-slavery feature in the Constitution, is proof conclusive, that it contains no anti-slavery element. To confirm this view of the subject, we introduce the following, which we copy from the Annual Report of the Society for 1846 :

"Eld. N. Colver gave notice that at the next annual meeting, he should move so to alter the Constitution, as to instruct the Missionaries of the Society not to administer baptism to adhering slaveholders, or the ordinances to a slaveholding church."

Let us follow on the track of that resolution, and see how it was disposed of. The Report of the Society for 1847, says :

NEW YORK, May 10, 1847.

"Took up the amendment proposed by Eld. N. Colver, so to alter the Constitution as to instruct the Missionaries of the Society not to administer baptism to adhering slaveholders, or the ordinances to a slaveholding church.

"As brother Colver, and some others, who, it was said, sympathized with him in his views of the proposed amendment, were not present, the subject was laid on the table."

At an after period :

"Eld. N. Colver called up the amendment to the Constitution—which at the previous meeting, had been laid on the table, and moved that it be deferred till the next annual meeting of the Society; the motion prevailed."

Courage reader, we will see this matter through. The Annual Report for 1848, says :

"The amendment to the Constitution proposed by Eld. N. Colver, at a previous anniversary, was called up and *indefinitely postponed*."

"Ah!" we imagine we hear the reader say—"they did not take an anti-slavery position after all." Well, dear reader, may the abuse, the unmeasured contempt, and the public contradictions which we have endured for making *that* avowal never fall upon your head. To assert that the Home Mission Society did not cut loose from slavery, that it stands where it always has stood, that its constitutional sin has neither been confessed or forsaken; is, to directly contradict



Mr. Colver, Mr. Hill, and in a word, all the leading minds of the Society. They now declare, in an official manner, that since the adoption of the constitution of 1846, (*that quiet meeting*,) they have not been practically connected with slavery. Whoever contends that they have not assumed a position of hostility to the slave power, must expect to have his name cast out as evil, and be reproached as a divider of churches, as setting people together by the ears—and as having a bad—a fault-finding spirit.

We now invite attention to the proceedings of the Society at its anniversary in 1849.

SEVENTEENTH ANNIVERSARY OF THE AMERICAN BAPTIST HOME MISSION SOCIETY HELD IN THE MEETING HOUSE OF THE OLIVER STREET CHURCH IN NEW YORK, 1849.

NEW YORK, May 10, 1849.

The President, Hon. Isaac Davis, in the chair.

MORNING SESSION.

The following preamble and resolution were moved by Eld. N. Colver, of Boston :

Whereas representations have been made in various places that this Society is in some way in fraternal connection with American slavery, therefore,

Resolved, That a Committee of three be appointed to inquire whether the transactions of the past year, or in any of the present relations of the Society, any fellowship or sanction of slavery may be justly implied.

In supporting his motion, Eld. Colver stated that he had received a letter from Eld. Thomas, pastor of the Brandon Baptist church, Vermont, stating that the Free Missionists, had held a convention there, had done much mischief, and had misrepresented the Society, and that the Society must take some action on the question of slavery. There has been, said Eld. Colver, a meeting of the Free Missionists near Boston, and they have misrepresented the Society.

I have confidence in the Society, this is the reason why I did not press the subject, which I brought before the body, requiring their Missionaries in the South to disfellowship slaveholders. But we need something with which to meet our opponents—something official.

Eld. Hill, the Corresponding Secretary, made remarks to prove that the Society has no connection with slavery involving any possible support or countenance whatsoever, and desired that they might go into a committee of the whole, as he wished to make a statement of facts.

Eld. Colver stated that it might be useful to do so, yet what we now needed was a committee, so that something official should be presented, with which we may meet our opponents. The

question, after some farther remarks, was put to the Society, and the vote was so near a tie, that the members had to rise to be counted. The motion prevailed. Committee---Messrs. Colver, Lathrop, and Peck, of New York.

#### EVENING SESSION.

An abstract of the report was read, addresses were delivered, &c. The word slave might possibly have been mentioned once in the report, but in the addresses, no reference, even in the most distant manner, was made to them. At the close of the addresses, (the clock had struck nine,) Eld. Colver came forward with his report. It was probably designed to defer it till so late a period, the audience was tired and anxious to return home,—of course a more unfavorable time to discuss the merits of the resolutions, (as descriptive of the true position of the Society,) could not have been selected.

#### REPORT OF COMMITTEE ON SLAVERY.

The committee appointed to investigate the alleged relation of the American Baptist Home Mission Society to slavery, beg leave to present the following as their report: That they have carefully examined the books of the Society, and fully interrogated the Corresponding Secretary and others, members of the Board, in relation to the appointments made by the Board, stations occupied by Missionaries, and monies received into the treasury, and that the following facts have been elicited by their inquiries:

1. That no funds known or suspected to be the avails of slavery have been received into the treasury of the Society since the adoption of the new constitution in 1846.

2. Since that time no slaveholder has been employed by the Board as a Missionary.

3. No Missionary employed by the Society since the adoption of the new constitution has been known to administer the ordinances of the gospel in a slaveholding church.

At the present time there is no Missionary in any slave State, under the appointment of the Board of the American Baptist Home Mission Society, except one in Delaware, and he is mainly supported by the church in Wilmington, under the pastoral care of Eld. Morgan J. Rhee, which fact is a sufficient guarantee as to the character of the aforementioned Missionary.

Your committee, in conclusion, would say that in so far as they are able to ascertain, there is no relation or action of the Society which involves directly or indirectly the countenance and fellowship of slavery.

Respectfully submitted,

NATHANIEL COLVER, Chairman.

The resolutions (without remarks) passed unanimously.—*Christian Contributor*.

The report intimates though it does not, in plain terms say so, that the Society, governed by its New Constitution,

has acted on anti-slavery principles. It implies that previous to that time slaveholders had been employed as Missionaries, the price of blood had been received, and the Missionaries of the Society had fellowshiped slaveholders.

Viewing it in this light, what are we to think of the loud and repeated declarations of neutrality made by the Society? If neutrality consists in the above acts, what is it to take sides with slaveholders?

Again, if the Society by adopting the constitution of 1846, cut loose from slavery, how came the chairman of the committee who reported as above, to rise in his place, and give notice that he should move so to amend the constitution, as to instruct the Missionaries at the South not to administer baptism to adhering slaveholders, or the ordinances to a slaveholding church? and why did he renew that motion in 1847? and why was it indefinitely postponed in 1848? No report is valuable even if it is *official*, which is not based on *truth*.

Thus for the general,—now for the more particular. The Report affirms that, (No. 2,) *since 1846, no slaveholder has been employed by the Board as a Missionary*. If this statement were true it would be no proof that the constitution was hostile to slavery. But it is not true. The Junior Compiler had an interview with the Secretary of the A. B. H. M. Society, after the adjournment of the Society, and read to him the following extract:

MINUTES OF THE NORTH CAROLINA BAPTIST STATE CONVENTION,

*Held in Raleigh, Oct. 17th—21st, 1845.*

REPORT ON HOME MISSIONS.

The Committee on Home Missions would respectfully submit the following report:—

The action of the A. B. H. Mission Society, notwithstanding the amount of Abolition influence brought to bear upon it, has been generally, unexceptionable and satisfactory. The appointment of Bro. Mark Bennett, and J. Finch, to important positions, as Missionaries in this state, both of whom were probably known to be owners of slaves, was calculated to confirm our confidence in the integrity and independence of the Body. And if there were not more frequent appointments in favor of Missionaries in this state, it was thought to be mainly, if not entirely, because such appointments were not applied for.

At the last anniversary of the Society, held in April, 1845, however, measures were adopted, or at least were said to have been adopted, which, if correctly reported, must give an entirely new aspect to all the relations sustained by us to that Institution. It was announced in the papers professing to give correct reports of the proceedings of the

meeting, that the Board was instructed to employ thereafter no one as Missionary, who was an owner of slaves;—and also, that a committee was appointed to carry into effect a dissolution or division of the Society with reference to the troubles and disquietudes introduced into that body by the Abolitionists. Although these reports were permitted to pass at the time without contradiction, and of course to be received as true and authentic documents, we are now informed, from private sources, that the resolution relating to the appointment of Missionaries, was not passed; or if passed, was afterwards reconsidered and rescinded! and as proof of this, reference has been made to the officially published proceedings, which are entirely silent on the subject.

In the face of these discordant and contradictory statements, we of course are at a loss to know what to receive as *facts* in the case. And this embarrassment has been somewhat increased by the circumstance, that, although an explanation, or a clear statement of what *was done*, has been publicly called for, no such explanation or statement has been given.

In the mean time we believe it has not been denied, that a committee has been appointed, charged with what is styled “an amicable dissolution of the Society,” and directed to report at the next anniversary, to take place in April or May, 1846. The above statement is submitted for the consideration of the Convention, which it is presumed will take such action in reference to the case, as the interests of the cause may seem to demand.

This proved that Mr. Finch was the Missionary of the Home Mission Society up to Feb. 1, 1846. And Mr. Hill admitted that the evidence adduced was sufficient to prove him a slaveholder.

Well there is one more step in the train of evidence. It is this: The Report of the Home Mission Society for 1846, states that this same Mr. Finch, was appointed by the Home Mission Society; that his appointment dated from Feb. 1, 1846, for fifty-two weeks; of course it did not expire till Feb. 1, 1847. So that the committee made an erroneous report, in saying that no slaveholder had been employed under the new constitution.

The next point we shall notice, is the statement relative to the reception of slaveholders’ funds.

Any Society which opens its memberships to slaveholders, by that act, opens its treasury to slaveholding gains. All the slaveholders in the South may constitutionally become life-members, by each paying to the Society thirty dollars. Should they all join it, they would pay into the treasury the sum of seven millions five hundred thousand dollars. Should they become life-directors the amount would be more than twice that sum.

But, supposing they should not avail themselves of the privilege held out to them, the Society does not by their declination, become hostile to slavery.

But has not the Society received slaveholders' funds? What says its Report for 1848? (p. 48.) In the list of legacies received in the year 1846, appears one of \$1,331 87, from Eld. Jesse Mercer, of Wilkes Co., Ga. This man held about five hundred of his brethren as his chattels. Here were the fruits of his robbery.

Page 41, shows \$50 00 collected in Arkansas by its Missionary, Eld. J. McCarthy.

On this subject Eld. Ambrose well remarks: "There is another kind of evidence touching this point, at which it may be well to look. The Executive Board, in appointing Missionaries, become responsible either for the *whole* or only a part of their salaries. If the former, then the individual deducts all that he receives on the field towards his support from the sum guaranteed to him by the Board, and the amount credited to him by the Board, and by the Board charged back to him, is placed among the receipts of the treasury, and appears as such. If the latter, which is the more usual way, the sum received on the field by the minister is not credited to the Society, and does not appear among the receipts. If the former, the money is not paid into the treasury, but only appears with the receipts. To make this plain, I will now take it for granted that the Board appoints an individual a Missionary,—he becomes the pastor of a slaveholding church,—he requires for his support a year \$400; of this sum the Board agree to pay him \$200, and the balance is paid by the church. Now what is the difference in reality, in moral principle, between receiving slaveholders' money into the treasury, and sustaining a man in part who finds the balance of his support in blood-money? If there is guilt in the Society for doing the former, is there not equally as much in the latter?"

The reader, who has already admitted the correctness of the inference, is now ready to inquire—"Have the Board been sustaining ministers in the way you have suggested?" Let him turn to the same report, (p. 25,) and examine the Missionary table, and he will find as Missionaries under the Home Mission Society, J. P. Walter, Delaware; N. G. Collins, Wheeling, Va.; H. D. Doolittle, Key West, Florida; R. H. Taliaferro, Austin, Texas; James H. Wells, Gonzales, do.; John McCarthy, Oakland Grove, Arkansas; Henry McElmoray, Balesville, do.; P. S. G. Watson, Reeds Creek, do.; A. Broadbush, Flemingsburg, Kentucky; T. L. Gar-

rott, Paducah, do.; Eber Tucker, Savannah, Mo.; J. W. Anderson, Cape Girardeau, do.; Norman Parks, do, do.; Wm. F. Nelson, St. Louis, do.

Is it supposed that the majority of these were not connected with slaveholding churches, and slaveholding associations? Is it supposed that they did not receive their support in part at least from slaveholders?

We copy the following from a Tract on Free Missions, published by Eld. Ambrose in Illinois:

"Eld. Hinton was reappointed, Jan. 4, 1846, as a Missionary pastor at New Orleans, by the Board, with the full knowledge that the church there, with which he labored, was a slaveholding church. And the following remarks of Eld. Hill,\* under a letter of Eld. Hinton's, dated March 10th, following his second appointment, shows that the official Secretary thought it no harm for the Society to sustain a Missionary over a slaveholding church. And not only the Secretary, but that the Society also thought so, for the remarks were adopted by the Society. After speaking of the aid afforded the church at New Orleans, he says:

"We bespeak for them a continuance of it, till their whole design is consummated." "His success, and the present prospects of the church are cheering evidences of the usefulness of the Society."

"The nature of the success is certainly worthy of consideration. The pastor of a slaveholding church, tolerating the members in holding, buying, selling slaves, and bidding them God-speed in this abominable sin. Now, although he might have been successful in increasing the number of the church, it is well to remember that *Gospel* success consists in inducing persons to break off their sins by righteousness. Yet his success in multiplying the numbers of a slaveholding church, is said to be 'cheering evidence of the usefulness of the Society.'"

Besides, in no instance can the truths of the gospel be applied to slavery in a slaveholding community, without being met with formidable opposition. When the Senator, who stands up representing an enterprising and intelligent commonwealth, is threatened with the hang-man's rope in the face of the American Confederacy, can it be supposed that worshippers of an Anti-slavery God, who threatens with everlasting burnings the slaveholder, is to be received approvingly by slaveholders? The history of the persecutions of the Missionaries in the West Indies, on this point furnish ample evidence.

We repeat it, "constitutional sins require a constitutional confession and forsaking." A covert support can be given to slavery under the name of having no connection with slavery.

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\*Report for 1846, p. 47.

The Home Mission Society has influenced its Missionaries laboring in the slave states to look for aid to the Southern Slaveholding Convention. A man is guilty of all the sin to which he intelligently consents. The Home Mission Society having from the time of its organization been engaged in planting slaveholding churches, finding that many of the northern churches are dissatisfied, give to the slaveholders a sort of a quit-claim on the South; the Missionaries transfer their relations from the Home Mission Society to the Southern Convention; they pursue the guilty business of breaking bread to the iron-hearted oppressor, and the Home Mission Society then claims an Anti-slavery character. The first act evincive of repentence is to confess the sin of promoting a slaveholding religion, yet the slaveholding religion now diffused at the South, is with the consent of the A. B. H. M. Society.

Let us examine the avowed principles of the Society, and see if its confidence in them is sufficiently strong to carry them out, undaunted by the Slave Power.

The Report of the Home Mission Society for 1836, states that *the primary object of the Society, is to obtain and disseminate information respecting the actual moral condition of the country.* Now is it prepared to do this.

Has the A. B. H. M. Soc. disseminated information respecting the actual moral condition of the country? From different sources we have learned somewhat of the moral condition of the slave states: we have read in their statute-books their violent and bloody laws. Their papers have coolly announced auctions for the sale of the children of God.\*

Three millions of their poor people have been chattelized; as a consequence, their intellectual and moral culture has been prevented, and the marriage covenant blotted out from among them, it being too holy to exist under the yoke of slavery.

Knowing it was the duty of the Society to inform us on,

\* After reading in the Georgia Index, (a Baptist paper,) of June 14, an account of the Southern Convention, we looked a little farther on in the same paper and read the following:

FOUR MONTHS after date, application will be made to the Honorable the Inferior Court of Greene County, when sitting as a Court of Ordinary, for leave to sell a negro woman named Susan, belonging to the estate of JESSE VEAZEY, deceased—sold for the benefit of the heirs of said Estate.

JACOB C. AKINS, Guardian.

March 8th 1849.

these important questions, we have turned over the pages of its Reports; we have listened to its Missionaries, and the thrilling appeal of its Agents, in its annual meetings. And what have we heard? They have spoken eloquently of the impediments which Popery, Intemperance, and Infidelity were throwing in the way of the progress of the gospel; but as to slavery, that heathen-making, Bible-withholding system, that full-grown form of no-God-ism, that Mother of Abominations, that master-piece of Satan and sum of all villainies,—they have been as silent as death, and mute as the grave.

The inquiry arises, "Is this the present position of the Society?" To show that it is, we adduce the following fact:—

At the last meeting of the New York Baptist Association, Eld. Hill brought forward a number of the Annual Reports of the Society, for 1849. Before furnishing them to the members of the Association, he presented briefly the claims of the Society. He dwelt upon the happy effects which would be exerted on Asia by the evangelization of California. At the close of his remarks, an individual rose and inquired, whether the Report (which is of good size, 100 pages, octavo) contained any description of the moral and religious condition of the slaves at the South. Mr. Hill replied, "No! the word slavery is not in the book."\* Well the word slavery has never been in the book. We charge this deviation from the avowed principle of the Society to the influence of the Slave Power.

Another of the avowed objects of the Society, (Report for 1836,) is, "*To adopt measures to excite the entire Baptist community to action in efforts to meliorate the moral condition of the country, and advance the spiritual interests of the denomination.*"

The Society for a number of years had auxiliaries in a majority of the slave states. These auxiliaries all sanctioned chattelizing human beings; within their bounds a million of women were surrendered up by law and public sentiment to a small number of men, men of depraved hearts; these men have not been held amenable to civil society for their treatment of these women, and the legitimate result has been, licentiousness and heathenism.

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\* The Junior Compiler was present at the time.



Has the Home Mission Society made the first effort to excite the denomination to stretch out to these outraged women the helping hand, or to aid the 125,000 members of our churches who are bought and sold like oxen in the shambles, or to bring the 20,000 Baptist slaveholders to repentance? Not in the least.

For a number of years it was so intent upon drawing the Southern Mission Conventions into bonds of the closest union with itself, that it heard not the piercing cry of the slave! Now shall we call this meliorating the moral condition of the country? More than a million souls have been added to the victims of the Slave Power during the existence of the Society, and yet it is not prepared to oppose the monstrous wrong. We ask farther: Can the morals of the South be meliorated while slavery reigns predominant? As well might we expect to see a gospel which sanctions Popery, reform a Catholic community; or an idolatrous people reformed by a gospel that compromises with idolatry; as to see the morals of the South elevated by a gospel which lets slavery alone. A man cannot be brutalized and Christianized at the same time. Away then with the idea that a Society which prides itself upon its non-interference, can ever improve the morals of the South. Once more: Has the Society acted up to its avowed object, by *aiming to preach the gospel to every creature*? Did its Missionaries at the South, proclaim that the chief end of man, of the black man, of the chattelized man, is, to glorify God in his body and spirit which are God's? No! they have sanctioned the chattel principle, and bidden God-speed to the slaveholder.

A Society ought never to say that it has no connection with slaveholders so long as slaveholders are among its members. We think that this point will not be disputed, and shall present a few among the large number of slaveholders who are life-members, or life-directors of the A. B. H. M. Soc. Our informant was Dr. Brisbane, of S. C. .

Eld. Jonathan Davis, Monticello, S. C.

Eld. J. C. Furman, Winnsboro, S. C.

Eld. John J. Beck, Coosawhatchie, S. C.

Eld. Richard Furman, Society Hill, S. C.

Eld. Darling Peeples, Barnwell, S. C.

Eld. Elliot Estes, Lower Three Runs, S. C.

Eld. Richard Fuller, Baltimore, Md.

Dr. Henry M. Fuller, Beaufort, S. C.

Dr. Lewis R. Sams, Beaufort, S. C.  
 William Fripp, Beaufort, S. C.  
 Ivason L. Brookes, Hamburg, S. C.  
 A. M. McIver, Society Hill, S. C.  
 John B. Miller, Sumpterville, S. C.  
 Nathan L. Griffin, Edgefield, S. C.  
 Edward H. Peeples, Lawtonville, S. C.  
 Thomas Willingham, Lawtonville, S. C.  
 Jennings J. Wood, Speedwell, S. C.  
 R. J. Davant, Gillisonville P. O., S. C.  
 Eld. Andrew Marsall, (colored) Savannah, Ga.  
 Henry O. Wyer, Savannah, Ga.  
 Thomas Stocks, Greensboro, Ga.  
 Eld. Jesse Hartwell, Marion, Ala.  
 Robert Ryland, Richmond College, Va.  
 William G. Britton, Britton's Cross Roads, N. C.  
 J. B. Jeter, Richmond, Va.  
 William B. Johnson, Edgefield, S. C.  
 Howard Malcom, Georgetown, Ky.

The number of members in the slave States is two hundred and eighty-five.

Lastly, we invite attention to the act of the Home Mission Society in cutting off all its auxiliaries without notice and without consulting any one except, probably, the slaveholders.

In a circular to the Baptist churches and Associations composing the Baptist Missionary Convention of the State of New York, written by Eld. Wheelock, Agent of the Society, the subject is thus described :

"After the organization of the A. B. H. M. Soc., most of the State Conventions and Domestic Mission Societies became auxiliary to it. A few years experience, however, discovered evils arising from these auxiliary relations which made it desirable that they should be discontinued. Among these evils was a latitudinarian and unequal principle of membership, and attempts in some quarters to control the parent society about matters of local policy, concerning which, there were different opinions. That which brought the evil to a crisis was the slavery controversy. Therefore, at the re-organization of the Society in Brooklyn, May, 14, 1846, when a numerous delegation from the Northern States, and especially from the State of New York, were present, the auxiliary relationship was discontinued without a dissenting voice."

Again :

"The slavery question, the grand cause of division among us had ceased to annoy us. The Home Mission Society receives no funds from the slave States, makes no appropriations and has no Missionaries there."

This circular is ably reviewed by a writer in the Baptist Register, of Sept. 20, 1849. It is signed H. O. E. that is,

we suppose, Jirch D. Cole. He shows that the act of casting off the auxiliaries was as unexpected as it was discourteous, but the reader will see that to have cast off the slaveholding auxiliaries only, would have injured the cherished institution of southern religion—slavery. We present an extract :

"Thus things were progressing when the Home Mission Society in May, 1846, removed from its constitution the auxiliary feature. In this act the Missionary bodies which had been drawn into an auxiliary affinity with that Society, by special solicitation, in the days of its infancy, when it felt the need of their sympathy, now that it was thought to have acquired maturity and strength enough to frown them into compliance with its dictations, were unceremoniously, and without any previous intimation of the intention, thrown off as no longer desirable auxiliaries. What was once eagerly sought as a favor and blessing, was now cast off as a burden. Two bodies were concerned in forming the alliance, but now one assumes the responsibility of dissolving it. Of the Christian courtesy of this act I will not now speak; having judged for myself, I leave others to do the same. We are told in the circular, that 'at the re-organization of the Society in Brooklyn, May 14, 1846, when a *numerous* delegation from the northern states, and especially from the State of New York, were present, the auxiliary relationship was discontinued without a dissenting voice.' Now let us see how true this statement is. In the printed minutes of that meeting, under the head, 'Delegates from Auxiliaries,' the only delegates, of course, which the constitution would admit, there are *twenty six* names inserted as delegates from eight northern states, and the 'especially' numerous delegation from the State of New York amounted to *seven* of this number, three from the Convention, and four from two churches and an Association. This too was the whole number of delegates at that meeting from all the States."

One of the positions assumed in this chapter, we have not as yet defended by evidence, hence we present the following fact. Mr. Hill, the Cor. Sec. of the A. B. H. M. Soc., wrote to Eld. N. G. Collins, stationed at Wheeling, in Virginia, desiring him to look to the Southern Convention for his support. This Eld. C., stated in a letter to his friend—and it was announced during a discussion in a Baptist Convention in Brandon, Vt., (p. 247) by Eld. E. H. Smith, Pastor of the Andover Baptist church in that State.

Thus the Society sanctions a "single object"—a slaveholding morality.

## CHAPTER XVII.

## THE AMERICAN AND FOREIGN BIBLE SOCIETY.

CORRESPONDENCE BETWEEN THE SOCIETY AND A SLAVEHOLDING SECRETARY IN KENTUCKY—REPORT OF THE SOCIETY TO ELDERS GOADBY AND BURNS—ADDRESS TO OUR ENGLISH BRETHREN BY THE A. B. F. M. SOCIETY—ELD. BABCOCK'S ARTICLE—AMERICAN BAPTIST PUBLICATION SOCIETY—ITS GAGGED ORGAN—RELATIONS OF THE SOCIETY TO THE SLAVE POWER.

It was remarked by Frederick Douglass, the talented Editor of the *North Star*, that nothing would produce at the South so great an excitement, as to send thither a ship loaded with Bibles for the slaves. Slavery reigns by withholding the Bible from its victims. Mr. Douglass, when chattelized, would sometimes be so fortunate as to find a few stray leaves of the Bible in the gutter, and by cleansing and drying them, would obtain some portions of the sacred pages. Oh! if there is any thing which shows the hypocrisy of southern religionists, it is their readiness to lynch those who would teach the slave to read the word of God.

The following correspondence shows the fraternity existing between these bible-withholding tyrants and the A. and F. Bible Society. The southern correspondent is Wm. M. Pratt, a slaveholder, a native of the state of New York, and a graduate of Madison University. How the heart sickens to hear him boast that the A. and F. Bible Society have not had its councils interrupted by questions of a sectional character, that have rent some of our National Societies asunder. This means that the voice that would ask in this body, for a Bible for the slave, has always been scorned into silence. But to the correspondence. Mr. Pratt furnishes extracts from several letters received from Mr. Wyckoff, and presents the action of the Kentucky Society upon these letters. We copy from the *Baptist Banner*, published at Louisville, Ky., Aug. 8, 1849.

For the Baptist Banner.

## THE AMERICAN AND FOREIGN BIBLE SOCIETY.

BROTHER BUCK:—In the Banner of June 13th, there appeared a notice of the Report of the American and Foreign Bible Society, for the year ending May 11, 1849, at the conclusion of which this remark is made: "The American Indian Mission Association has received a donation of \$64,00 worth [of Bibles and Testaments] for [the] Creek Missions, but not one dollar has been appropriated to any field occupied by either of the Boards of the Southern Baptist Convention, or to any other southern organization. *This is worthy of notice.*"

At the first meeting of the Board of the Kentucky and Foreign Bible Society, after the appearance of the above article, it was resolved,

"That the correspondence between the Secretary of this Board and the Secretary of the Parent Board, pertaining to the disposition of the funds of this Society, be sent to the Editor of the Baptist Banner for publication."

In compliance with the foregoing instruction, we forward to you the correspondence pertaining to that subject. Our apology for delaying so long, to comply with the above order is, the prevalence of cholera in our midst, that has afflicted us as well as most of the families in our city. We have for a month past been unfitted for any business save visiting and ministering to the sick.

The following is an extract from the first letter addressed to us upon the subject.

AMERICAN AND FOREIGN BIBLE ROOM, }  
NEW YORK, Feb. 11, 1847. }

DEAR BROTHER:—

We have this morning received from your Treasurer, Br. Warfield, a remittance of \$330,00, for which I would express in behalf of the Board, our liveliest gratitude.

The sympathy and co-operation manifested by the Kentucky and Foreign Bible Society at a season when the greatly increased and constantly increasing claims upon us, call for our most strenuous exertions, eminently conduce to cheer our hearts and to strengthen our hands, while they encourage us to "attempt great things" and to "expect great things" in working for God and for his kingdom on earth. There is much, my dear brother, to be done for the circulation of the truth, and blessed are they who are privileged to assist in accomplishing the work. Your Treasurer informs us that your Board will designate the object to which your money is to be appropriated. This, of course, we expect and desire, but it will be gratifying to us, if such designation can be made before the close of our financial year, which takes place on the 5th of April.

Very affectionately yours,

WM. H. WYCKOFF, Cor. Sec.

ELD. WM. M. PRATT, Cor. Secretary, }  
Kentucky and Foreign Bible Society. }

This communication was laid before the Board February 28th, and the following resolution passed unanimously.

That the Board of the Parent Society be directed to appropriate the means that have been forwarded by this Board, or that may be during the next three months, for the circulation of the word of God, at the stations under the control in the American Indian Mission Association, the Southern Baptist Convention, and of the Catholic countries of Europe.

In answer to the above instruction we received the following reply, bearing date March 15, 1849:

ELD. W. M. PRATT, Cor. Sec. &c.:

DEAR BROTHER:—Your favor of the 9th inst., reached us this morning. The action of your Board is just what we wish, covering the whole ground and removing every difficulty.

I wrote some time ago to the Foreign Mission Board, of the Southern Triennial Convention, informing them that we were equally disposed to make appropriations for scripture operations under their Missionaries as we ever had been, and requested them to make application for whatever they might need, with the assurance of as favorable attention as our funds would permit. But I believe that they have a "Bible-fund" for exceeding all their present wants. We have always let their Missionaries have all that they asked for, and shall continue so to do. We have also granted to the American Indian Mission Association every thing asked by their Missionaries. I will write to their Corresponding Secretary and inquire into the present condition of their scripture operations, and what assistance they may need, if any. Our Board in no way recognize any sectional distinction, but with equal cheerfulness and alacrity encourage and assist the scripture operations of all who make and circulate pure versions of the word of God. We are prosecuting with all energy our enterprise in the Catholic countries of Europe. The interest cherished in them by your Board is encouraging and stimulating to our exertions.

With Christian love, yours, &c.,

WM. H. WYCKOFF, Cor. Sec.

At the last meeting of the Board, which occurred June 22, the time having expired to which we directed the appropriation of our funds, the resolution of February 28 was renewed for an indefinite period, and information accordingly communicated to the Parent Board, after which we received the following letter bearing date July 17th, 1849.

ELD. W. M. PRATT, Cor. Sec. &c.:

DEAR BROTHER:—\* \* \* \* Br. Sydney Dyer, Corresponding Secretary of the American Indian Mission Association has been assured by us in the most explicit terms by letter, that we are willing to aid to the extent of our ability in scripture operations among the Indians. The Domestic Board at Marion purchase of us very largely, and, as they seem to have the means of purchasing, and, as in our domestic operations, we seldom make grants except in cases of extreme destitution, in order to do more for the foreign field, we have not pressed upon that body the expediency of applying for donations. Yesterday the following letter was received, and its reply immediately sent:

RICHMOND, July 14, 1849.

ELD. WM. H. WYCKOFF, Cor. Sec., &c.:

DEAR BROTHER:—Your favor of the 7th came duly to hand, and I hasten to say that our Bible fund is comparatively small, having received but a little more than \$1500 from all sources during the last year. The kind offer you make to supply our necessity at any time, is, I assure you, highly appreciated. I have not an opportunity of consulting the Board, but, as the Liberia packet sails in a few days, and I am authorized to send Bibles and Testaments for the use of our schools, I will take the liberty of asking a grant of your committee.

I would do this the more readily, as I observed from your report that a large amount is contributed to your Society by Southern States. I should be glad if the following could be put up in separate *strong bundles*, and marked as directed, and all put in a box and sent immediately to Wm. Crane, Esq., Baltimore.

|                                      | Bibles.    | Test.     |
|--------------------------------------|------------|-----------|
| For Rev. John Day, Bexla, Bassa Co., | 20         | 50        |
| do J. H. Cheesman, Edina.            | 20         | 50        |
| do D. P. Lavis, Bassa Cove.          | 20         | 50        |
| do Wm. M. Murray, Simon.             | 20         | 50        |
| do E. C. Drayton, Cape Palmas.       | 20         | 50        |
| Total,                               | Bibles 100 | Test. 250 |

Please inform me by return mail in regard to this thing.

In haste—affectionately,

JAMES E. TAYLOR, Cor. Sec.,

F. M. B. S. B. C.

My reply with the usual formalities of address was as follows:

"Your favor of the 14th inst., has just been received, the books requested, amounting to 100 Bibles and 250 Testaments, are ordered to be immediately packed, as directed, boxed, and sent by express.

Yours, &c.,

W. H. WYCKOFF, Cor. Sec.

In addition to the foregoing, we subjoin an extract from the last Report of the Society, p. 27--28.

Whilst Dr. Devan was in China, he acted as Treasurer of this Society, and it was customary to remit to him money for scripture operations, which he expended in printing, and furnishing copies of the sacred word to Baptist Missionaries, and in paying the salaries of colporteurs acting under their direction.

His orders were to supply alike the wants in this department of the Missionaries of the American Baptist Missionary Union, and of the Southern Baptist Triennial Convention. When about to return to his country, he transferred the small balance on hand to Br. Denn. In the mean time our Society, in conformity to the expressed wishes of the Missionary bodies, had transferred to each, the colporteurs in our employ, acting under the direction of their respective Missionaries, and had intimated their intention to make appropriations for the use of the Missionaries upon the direct application of the boards by which they are sustained. The Missionary Union has, within the year, applied for \$2000 for the translation and publication of Chinese scriptures, which sum has been cheerfully appropriated by the Board. Although our willingness to appropriate according to our means, has been expressed, in correspondence, to the Foreign Mission Board of the Southern Convention, no application has hitherto been received from that quarter. It is understood that the expenses of their scripture operations, which are necessarily limited in the early years of Missionary labor, are fully met by the amount of contributions specially designated for that object.

When Br. Devan left Hong Kong, as may be seen in his letter of Oct. 18th, 1847, published with our last report, an edition of about 12,500 copies of Mathew was passing through the press, the quarter part of which were to be furnished at our expense to the Missionaries of the Southern Baptist Convention.

In conclusion we would remark, the American and Foreign Bible Society is the institution of the American Baptist, and as such, is the great bond of Union that unites North and South, East and West. Its councils have not been interrupted by exciting questions of a sectional character that have rent some of our National Societies asunder. It has exhibited no partiality to one section of the Union more than another—has not given the slightest cause of complaint, so far as we are informed, to the South or North, in its operations. And we have the positive assurance, iterated and re-iterated, that she is ready to second the efforts of any Society, in any part of the world, so far as her means will permit, in giving the "Bible translated" to the perishing nations of earth.

By order of the Board,

WM. M. PRATT, Cor. Sec.

Kentucky and Foreign Bible Soc.

Lexington, July 27, 1849.

We copy the two following articles from the Christian Index, Georgia, November 16, 1848:

**"PERIODICAL PAPER OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.**

The number for October, which has been duly received at our office, represents that there is a wide and effectual door opened for the circulation of the scriptures in Germany and some other European nations, by the revolutions that have taken place within the present year. How long this door will remain open, no one can predict. Should despotism finally triumph, that door will, in all probability, be closed again and doubly barred. The Society therefore earnestly appeal to Christians, to enable them, by their contributions, to seize the present opportunity to scatter through Europe the records of eternal truth. We trust its appeal will not be in vain."

## "PLANTATION AND NEGROES FOR SALE,

ON FROM ONE TO TEN YEARS CREDIT.—The undersigned offers for sale a Plantation with some twenty Negroes—Stock of every kind, and corn and provisions to support the place for a year. The plantation contains about 1100 acres—of which 400 are open and some fresh. On the plantation is every convenience. The dwelling house is comfortable, the gin-house one of the best in the country; the place very healthy, the water very excellent—a Post office near. It is near the Stage line from Mobile to Montgomery. With a steady and practical planter, I would prefer to unite our interests, and own and cultivate the place jointly. I am not able to give the plantation *my personal attention*. The above plantation, negroes, stock, &c., will be sold low, on a *credit of from one to ten years*—with interest. The crops will more than pay for the place before the time expires.

DANIEL CHANDLER."

The latter advertisement is on behalf of a man who desires to sell men; the former on behalf of a Bible Society which has made an appeal to the slaveholders, to obtain their money. *The slaveholding editor hopes the appeal will not be in vain.* Very likely some of the avails of the sale of these men will respond to the appeal. There is a Judgment to come, little as such men believe it.

Having shown the relations of the A. and F. B. Society to the slaveholders, we present the following to show its mode of dealing with our English Brethren.

A New York correspondent of the Baptist Register, (dated Nov. 25, 1847,) says :

"The other important measure adopted by the Board at its last meeting, was the approval of a letter presented by the Corresponding Secretary, our esteemed brother W. H. Wyckoff, in answer to a communication received from the committee of the General Baptist Missionary Society of England.

That Society had for a long time been the recipient of the favors of the A. & F. Bible Society. At various times within the last eight years, the sum of \$7,300 has been granted to aid in the circulation of the Orissa scriptures, though the Missionaries connected with its Orissa Mission. Elds. Jabez, Burns and Joseph Goadby, the respected delegation lately visiting this country from that Society, presented a communication to the Board of the A. & F. Bible Society, in which, after suitable expression of gratitude for favors received, and of sympathy with the Society in the persecution it had to endure in endeavoring to obtain a charter, certain inquiries were proposed, as to the course pursued by the A. & F. Bible Society, in relation to the subject of slavery.

The following answer to the interrogations was adopted by the Board.



*To the Committee of the General Baptist Missionary Society, from the Board of the American & Foreign Bible Society.*

NEW YORK, Nov. 3, 1847.

DEARLY BELOVED BRETHREN—Your communication under date of July 22, 1847, was duly delivered to us by the hands of your worthy representatives, our highly esteemed brethren Jabez Burns and Joseph Goadby. Accept our thanks for the expressions of kindness and Christian regard with which it abounds, and our assurance, that the sentiments thus manifested towards us, are most cordially reciprocated.

In a personal conference with Bro. Burns and Goadby, our Corresponding Secretary with other members of this Board, replied to the interrogation proposed in your letter, and their replies were understood at the time to be perfectly satisfactory to your representatives. With strong confidence that the same result will be attained with your whole committee, the substance of those replies is here repeated.

The American & Foreign Bible Society was organized for a single purpose, to extend the circulation of the pure word of God. In the prosecution of this purpose, the Board of Managers have never allowed their attention to be diverted by other objects, whatever may be their character.

They have never designed, nor are they conscious of ever having done, aught to abet the system or practice of slavery. On the other hand, they have never adopted any measures for its abolition, further than may be embraced in the purpose named, the circulation of God's word.

They have never withheld the Bible from the slave. On the contrary, in their domestic operations they have always cheerfully embraced every opportunity presented in providence, of disseminating the sacred scriptures among the colored race, whether bond or free, as being a portion of our population peculiarly destitute, and therefore specially entitled to attention. And it is their happiness to state, that such opportunities are not of infrequent occurrence; and that such a share of the books, which they gratuitously send to those parts of the country where slavery exists, is distributed, so far as a probable estimate can be reached by the intelligence of this Board, to the colored race, bond and free, as at least equals their proportion of the population. With regard to books sold, they can not speak with the same degree of intelligence, as such, upon sale, pass completely from their control. But even of these, they have reason to believe, that colored people receive a large proportion, as some of the societies of the South that purchase of us, are actively engaged in the supply of the destitute, without limitation in respect to color or freedom, and one of the largest, the Virginia & Foreign Baptist Bible Society, has passed a resolution to furnish every slave in the State, who can read, with a copy of the sacred scriptures.

Upon the subject of contributions, we pursue the course which we believe to be authorized by scripture. For the erection of the tabernacle and the building of the temple, all were permitted to offer who were of a willing mind. No restriction was placed upon those, who cast their contributions into the treasury for the repair of God's house. We find no injunction laid upon the priests to examine the money, and to ascertain how it was earned or acquired by each contributor. In our affairs such an investigation would be impracticable.

This Society has ever manifested a disposition to contribute, according to its means, in aid of the Bible operations conducted by your missiona-

ries. We have lately received applications for assistance from the brethren in Orissa, and at Ningpo. Should Providence grant us the requisite ability, we hope soon to send a favorable reply to these applications.

S. H. CONE, President."

Desirous that our Brethren across the Atlantic should have a correct view of this subject—the A. B. F. M. Society, at its last Annual Meeting, appointed a Committee consisting of Elds. Tillinghast, Archibald, and Post, to prepare an address to them.

Their Report, which was adopted by the Society, and forwarded to England, we here present :

### ADDRESS

*The American Baptist Free Mission Society, to the New Connection of General Baptists in England.*

DEAR BRETHREN IN THE LORD:—We are of the small but continually increasing number of professing Christians in this country, who regard slaveholding, under all circumstances, as sin, and treat it accordingly. We are sorry to say, that our efforts to abolish the Satanic system of American slavery, are openly opposed by some, and treated with entire indifference and neglect by others; and these two classes together embrace the large majority of our Baptist brethren in this land.

Under these circumstances, anti-slavery Christians in the United States, have rejoiced, whenever they have been permitted to welcome, as fellow-laborers in a common cause, those faithful brethren of our father-land, who, from the deep convictions of their hearts, have at various times, sent across the Atlantic soul-cheering epistles, in which they have solemnly admonished, reproved, rebuked, and warned those slaveholders, and their wicked apologists, who have a place in the American churches. At various periods, also, it has been our happy privilege, to welcome living representatives from those faithful brethren. So, when your excellent delegates, those esteemed brethren and faithful laborers in the gospel, JABEZ BURNS and JOSEPH GOADBY, visited our shores, we "thanked God and took courage."

Permit us then, beloved fathers and brethren, to state the occasion of our addressing you at this time.

We have learned, that, when your delegates visited this country, they were instructed by you to submit certain inquiries to the American and Foreign Bible Society, regarding the relations

which that Society sustained to slavery. The answer of that Society's Board, to those inquiries, has recently fallen under our notice, in which it is stated, that the said answer "was satisfactory to your representatives," and it was "hoped would prove so to yourselves." It is also said, that on their return home, your delegates reported favorably to you in regard to this subject, that you have received from the Society aid in your Missionary operations in India, to the amount of \$7,000.

Your strong desire to be entirely clear and free from all participation, direct or indirect, in the wicked system of slavery, against which our hearts and yours are alike firmly fixed, is fully shown by your inquiries, which with the nature of the reply that was returned to them, will, we trust, be deemed by you a sufficient apology for the freedom we have taken in thus presenting ourselves to your notice. We crave permission, then, to ask your attention to the following comments, upon some of the statements of the Board, in their reply, to which we have already made allusion.

1. Their remarks upon the subject of Bible distribution in this country, are to us truly astonishing. They say "we have never withheld the Bible from the slave." The following painful fact will show how much truth this statement contains. A few years since, this same Bible Society

Resolved, "To furnish every family in the United States with a copy of the Bible."

Eld. ABEL BROWN, now in heaven, immediately arose and mildly asked if the resolution embraced the slaves. No sooner however, had the inquiry escaped his lips, than the shout of "order! order!! order!!!" resounded from every part of the house, and the President, Spencer H. Cone, with an emphatic, but very undignified, and unchristian gesture, called out to him, "sit down sir, you are out of order." We are sorry, that truth compels us to put upon record such a fact, in connection with the statement our brethren have made, but so it is.

The American and Foreign Bible Society has never dared, neither has it now the moral courage, openly to publish any intention of giving the Bible to the poor heathen of the slave States, in this Christian land. This we can safely say, that we believe money has repeatedly been offered to this Society, as well as to

the old American Bible Society, to be by them appropriated to this specific object, and they have invariably refused to receive it. We shall certainly be very happy to see the Society disprove our assertions, and demonstrate the truth of their own, by openly declaring their fixed purpose, immediately to proceed, as God, in his all-wise providence, shall furnish them the means, to put a Bible into the dwelling of every family in the land, without distinction of caste, color, or condition.

Pursuing the same point, the Board say, it is their "happiness to state, that as far as a probable estimate can be made, from the best intelligence they can obtain, such a share of books, which they gratuitously send into those parts of the country, where slavery exists, is distributed to the colored race, bond and free, as equals their share of the population.

Presuming that possibly the following facts may aid you in judging of this statement, we beg your attention to them, expressing to you at the same time our utter surprise, that the Board should have made such a statement. Our English brethren are aware that in several of the southern states the slave population, to say nothing of the free colored, considerably outnumbered the white. The last census of the United States was taken in 1840; and, according to that, the majority of the slave over the white population in Louisiana, was about ten thousand; to which, if we add the twenty-five thousand five hundred free colored people it will make thirty-five thousand, and this is about six-tenths of the whole population of the state.

In Mississippi, the majority of the slave over the white population, was more than sixteen thousand, besides more than thirteen thousand free colored people.

In South Carolina, that majority was nearly sixty-eight thousand, and when to this we add the eight thousand two hundred free colored people, it swells the majority against the whites, to more than seventy-six thousand souls. So that in this state "the colored race, bond and free," formed only a fraction less than five-eighths of the population. We can only say, that if the Board of the American and Foreign Bible Society, has directed more than one-half of the Bibles they have sent to Mississippi, six-tenths of those sent to Louisiana, and nearly five-eighths of those sent to South Carolina, to be "distributed to the colored popula-

tion, bond and free," it is a deed of mercy and philanthropy, which has been kept a profound secret here at home ; and, if the thing had been done, although the modesty of the Bible Society, not letting their left hand know what their right hand had done, had concealed the good deed, yet the wrath of the slaveholders, sending it trumpet-tongued to the ear of Christendon, would not have allowed of its concealment, and thus, both we and yourselves, would most assuredly have known it.

But to take another, for the Bible Society the most favorable view possible, of the entire population of the southern states, "the colored race, bond and free," forms more than three-eighths. In order, then, for the Board to establish their assertion, they must show that they have directed three-eighths of all the books for gratuitous distribution to the southern states to be given to the colored people. We declare our solemn belief that not one-eighth nor even one-tenth, nor yet one-hundreth part of such books have been so distributed.

Should the Society commence the work of a general distribution of the Bible, among the colored population of the South, it would be the signal of violent commotion, excitement, and angry threats of dissolving the Union, all over the land ; nor would the slaveholders for an hour co-operate with a Society which should attempt such a work.

To say nothing of the slaves, the Bible Society has never furnished an adequate supply of Bibles, even to the free colored people of the slave States.

To show you something of the disregard of the Society for the interests of this class of Southern population, their agent, Eld. ARCHIBALD MACLAY, the year previous to the visit of your delegates to this country, published in the "New York Recorder," over his own name, a statement, that there was in New Orleans, a colored church, having two pastors, the one free, the other a slave, the latter of which, Eld. Maclay had formerly assisted in ordaining, and that this church, without calling on a white man for a single dollar, besides paying about twelve hundred and fifty dollars for a lot, and erecting upon it a place of worship, had contributed about seventy dollars to the treasury of the Bible Society, and made both of its pastors, one being a slave, life-members of the Society. How much of this contribution was devoted by the

Society to furnishing these two pastors, and the members of their church, and the other colored people of New Orleans, with Bibles, the Board has never troubled itself to state, and not one cent, we presume, was thus devoted. Nor have we ever learned, that the Society ever concerned itself to inquire whether this enslaved life-member had a Bible, or could read one if he had it. Certain it is, that he never attended a meeting of the Society, and had the good fortune attended him, ever to obtain from his Christian master, a "pass" to travel to the place of meeting, he would in all probability have been honored on his arrival, with a seat in some "negro pew," with which, to their burning shame be it spoken, so many of our metropolitan churches still abound. Equally certain is it, that the Society never yet uttered one earnest remonstrance against holding this Christian preacher, one of their life-members, as a slave, nor ever lifted a finger to promote his restoration to the God-given rights of which he had been robbed.

We have never seen any public act of the Virginia Bible Society, proposing to give Bibles to all the slaves in that State who could read. The number of slaves in that State, by the last census, was four hundred and forty-eight thousand nine hundred and eighty-seven. In 1830, it was four hundred and sixty-nine thousand seven hundred and fifty-seven; showing a diminution in ten years of more than twenty thousand seven hundred and seventy. Perhaps as the internal slave trade has not flourished within the last, as within the previous ten years, the slaves may not have diminished so rapidly, within the last, as they did in the immediately preceding decade. But they have, beyond a doubt, diminished more than ten thousand. We will, therefore, put down the slaves in Virginia, in round numbers, at four hundred and thirty-eight thousand. How many of them can read? By no means in our power, can we ascertain how large a proportion of the slaves ever acquire the precious boon, even of the knowledge of the alphabet. It will readily occur to you, that only the more intelligent slaves ever escape from bondage, and but a very small proportion even of these, when they come away from the gloomy prison-house of slavery, can read. What then must be the condition, of the millions, of the more ignorant and degraded class of these wretched beings? It may well be doubted whether one in one thousand of the Virginia slaves, read: but, to be as charitable

as possible, we will suppose that one in five hundred of those slaves can read the Bible intelligently, and by this estimate, the American and Foreign Bible Society's auxiliary in Virginia, will be called upon to furnish and distribute some eight hundred or nine hundred bibles among the four hundred and thirty-eight thousand slaves of that State.

We presume, dear brethren, that you well know, that, there is a strong and constantly rising feeling in *western* Virginia in favor of emancipation, yet so far are the public officers and leading master spirits, from sympathizing with this feeling, that for the last two years, the Governor in his annual message to the legislature, has recommended the forcible expulsion of free colored people, numbering more than fifty thousand, from the State; so far is Virginia religion from having sufficient vitality to give these victims of wrong and outrage the word of God, that she either openly countenances and connives at the wicked project, or at least, sits quietly and tamely by, and looks listlessly on, as though "ridding the spoiled out of the hand of the oppressor" were no concern of hers.

The laws of the slave States bear with a brutal ferocity, and a fiendish malice, upon both the bond and the free, of the colored population. We need not remind you that severe penal laws are spread out upon the statute books, of many of the slave States prohibiting the benevolent from giving the slave, and the slave himself from owning any book, the Bible not excepted.

In Virginia, there is a fine of \$50, imposed on any white person, for teaching any colored person, bond or free, to read or write; and in North Carolina, a fine of from \$100 to \$200 is the penalty for the same offence, or for selling, or giving a colored person any book. In Virginia, any free colored person, who undertakes to preach or conduct any religious meeting, by day or night, may be whipped thirty-nine lashes, at the discretion of any justice of the peace; and any white man good or bad, drunk or sober, may without warrant arrest any such free colored preacher. The same penalty, adjudged and executed in the same way, falls upon slave or free colored person who attends such preaching, also upon any slave who listens in the night to the preaching of any white man. We present these as mere specimens, and by no means the worst, that might be selected from a large number of cruel and iniquitous enactments.

In the light of such enactments, you may perhaps be able to form some proper estimate, of the number of slaves who will be likely to learn to read the Bible, as well as of the zeal of the American and Foreign Bible Society, and its southern auxiliaries, in the work of Bible distribution, among the colored race of the slave States, when we tell you that neither the Society nor any of its auxiliaries, has ever spoken one word against these wicked laws, or made a single effort to obtain their repeal.

2. In regard to funds, the Board professed to follow the course sanctioned by the Bible. They, however, not only admit the reception into their treasury of the avails of slavery, but resort to a Bible argument to justify such reception.

They say, "no distinction was made in the funds contributed to build the temple," and that "priests were not authorized to inquire of the donors how they obtained their money."

Familiar as you are, with your anti-slavery Bibles, we need not remind you how strange this sounds, from men who are circulating through the world, a Bible which indignantly repels from the treasury of the Lord, the hire of a harlot, the price of a dog, the avails of robbery, and the price of blood. The God of heaven hates robbery for burnt offering, and even the wicked Pharisees would not put the price of blood into the sacred treasury.

But it is at last discovered that they were needlessly scrupulous, and altogether superstitious; that the pieces of silver for which Judas betrayed his Lord, and, impelled by a guilty conscience, finally threw down in the temple, were as good, and would buy as many Bibles as any other pieces of silver of the same number and value.

Your own JOHN NEWTON sought to persuade the British Government to reject the revenue that might be derived from the slave traffic, on account of the inherent sinfulness of their source. He argued that receiving such revenue, resembled the conduct of a man, who having in his possession one hundred bushels of good corn, for the sake of augmenting the size of his pile, mingles with it ten bushels of damaged corn, which is not only useless in itself, but will surely corrupt and destroy all the rest. It is unnecessary for us to tell our anti-slavery brethren in Britain of the unpaid forced toil, of the sales and separations of husbands



and wives, brothers and sisters, and of parents and children at the shameless auction-block,—of the tears, the heart-rending groans, and innocent blood,—of the licentiousness, the heathenizing, and imbruting process, from which proceed the wicked gains of that greatest of sinners the American slaveholder, perhaps a member of the church, who pretends to read his Bible and say his prayers, and stretches forth his polluted hands to take the holy emblems of His death, who having come “to preach deliverance to the captives, the opening of the prison to them that are bound, and to set at liberty them that are bruised,” was crucified by wicked men, who, had they lived in our times, would have been slaveholding Doctors in Divinity. We can not, we will not, for one moment, indulge the unwelcome thought that our beloved fellow-laborers in England will, to enable their Missionaries to circulate Bibles among the heathen of India, knowingly receive funds, obtained by imbruting and heathenizing men in America.

3. But of all the statements in this singular document, the following is perhaps the most extraordinary. The Board says, “we have never designed, nor are we conscious that we have done, aught to set at the system or practice of slavery.”

Whether this be true, you, brethren, are able impartially to judge, and that we may aid you in doing so, we present for your consideration the following facts:

1. The Society receives slaveholders to membership, and has never objected, neither can it now be brought to object to such membership. Slaveholders, from all parts of the southern states are received as freely as others, and still co-operate with the Society, and the last annual report exhibits fifty-nine auxiliaries, and five hundred and six life-members from the slave states.

Indeed the Society commenced its existence, at a period when a most bitter storm of mobocracy, directed by the slaveholders, and their northern allies, against the Abolitionists, was raging throughout the entire northern section of our country. Under such circumstances, it took its stand of fraternization with slaveholders, and has ever since maintained it.

“The Baptist Banner and Pioneer,” of Kentucky, one of the most bitter and vindictive of all the southern religious papers, in 1846 held the following language :

"The American and Foreign Bible Society may now be regarded, as the only ligament that binds the North and South in Union, and, we trust, that this bond will not be infracted."

The editor was mistaken, in saying that this Society was the "*only* ligament that held the North and South in Union;" but it certainly was and is a very strong and prominent one.

2. The Society receives into the treasury, the wicked gains of slavery. The annual report of 1848 shows the receipt of \$6,753 and 53 cents from the slave states. The admissions of the Board, however, render argument upon this point needless.

3. The Society appoints slaveholders for its officers. The before-mentioned report shows that there are ninety-nine life directors, and nine Vice Presidents from the slave states. Although anti-slavery members have been present every year for the last four years, and have urgently solicited the Society to appoint no slaveholders among its officers; these solicitations have been unheeded, and their reasonable propositions *voted down* in some cases by overwhelming majorities. At the late meeting in New York, however, the number of those who voted against appointing slaveholders, was greater than at any previous meeting.

In the year 1843, the Society held its annual meeting in Albany, New York. A Baptist minister of good standing, declared at the time, in the presence of several hundred persons, that when he objected to the appointment of a slaveholder on the Board of officers, a Deacon of the Pearl street church in that city threatened him with expulsion from the meeting house, if he persisted in such a course.

4. In 1846, Dr. Fuller, then of Beaufort, South Carolina, now of Baltimore, Maryland, preached the Anniversary sermon before the Society: and last year, he was invited to deliver one of the customary addresses at the Anniversary. We presume it is not needful for us to tell you who is the Rev. Dr. Fuller, for his notoriety must, we think, ere this be nearly world-wide. He is a Baptist preacher, possessing fine pulpit talents,—holds seventy or eighty of his fellow-men as his goods and chattels, and impiously attempts to justify himself from the Bible.

No man in our land has done more, few men so much, as he to corrupt, and deprave the moral sense of the nation, and to make slavery reputable among churches and professed Christians. Only a few short years ago, he came forward, in a long series of

articles through the press, as the special champion of slavery, on Christian principles defended by the Bible. The following sentence is found in one of those articles: "*He who says it (slavery) is sin, will answer to God whom he affronts, and not to me.*" Such is the man whom the Bible Society delights to honor.

The slaveholders have always regarded the Society with some favor, but this favor has been purchased by means which you will in part learn from a perusal of the following preamble and resolution. They were drawn up by E. D. Culver, Esq., formerly a member of Congress from the State of New York, and adopted some three years since by the Washington Union Association, in the same State, one of the largest Associations in the United States.

Whereas, "It is reported by the southern Baptist Press, that a pledge, not to interfere in any way with the institution of slavery, has been given by the General Agent of the American and Foreign Bible Society, which pledge, in their understanding, prohibits the giving of the Bible to the slaves; and whereas such a pledge, if it exists, is a violation of the Constitution of the Society, which proposes to give the Bible to all men, (the field is the world,) promising before hand, to withhold the Bible from the victim of the slaveholder's oppression, and whereas we have not learned that said report has been contradicted by the agent, or condemned by the Board, therefore,

Resolved, That we have heard the above with deep regret, and that as we value the harmony and success of our holy enterprise, we do affectionately entreat, that the Board would take early measures to contradict said report, if false, and to repudiate it if true."

To this reasonable request, no response has to this day been given, and the scandalous report, to which the above preamble alludes still remains uncontradicted. The General Agent referred to, is Eld. IRA M. ALLEN, who, in consequence of giving the wicked pledge not to interfere with slavery, obtained a warm and very cordial recommendation, to the Baptist churches in Virginia to collect funds, signed by two Baptist ministers of Virginia, J. B. Jeter, and J. B. Taylor. The former of whom is notorious, in this country, for his offensive efforts in behalf of slavery in our missionary and other benevolent societies, and is himself a slaveholder.

As a specimen of the tone of the "southern Baptist Press," one of their number, in seeking to persuade the South not to separate from the Baptist Bible, Home Mission and Publication Societies, held the following language :

"Some of the members of those Boards, it is true, on account of their individual opinions, do not enjoy the most unlimited confidence of the southern people, but there are others again, and *those the master spirits whom the South delights to honor.*"

Permit us to state, that the "American Missionary Association," has in earnest undertaken the work of distributing the Bible among the slaves. It has a faithful missionary and colporteur in Kentucky, who is now engaged in this good work.

Our own Society has also recently appointed a missionary, Eld. EDWARD MATHEWS, to labor in the southern states, and who is expected soon to enter on his labors in Kentucky or western Virginia, and we bespeak your fervent prayers for his success.

Recognizing in you a society of Christians, pursuing the same general objects with ourselves, we do most respectfully solicit a fraternal and Christian correspondence with you, by letter or by delegates as shall be most convenient.

May heaven smile propitiously on the labors of the faithful who in different lands, are striving to build up truth, overthrow error, and to hasten the day, when that glorious anthem shall be sung, "Hallelujah—for the Lord God Omnipotent reigneth."

By order of the A. B. F. M. Society,  
HERVEY HAWES, President.

G. G. RITCHIE, Rec. Sec'y.

Respectfully forwarded agreeably with the vote of the Society.

CYRUS P. GROSVENOR, Cor. Sec'y.

JUNE 29, 1849.

The following account of the last meeting of the Society, will aid the reader in judging of its position :

[From the Christian Contributor.]

ANNIVERSARY OF THE A. & F. B. SOCIETY.

NEW YORK, May 12, 1849.

DEAR BR. GROSVENOR:—The business meeting of the A. & F. B. Society was held yesterday, in the lecture room of the Oliver street Baptist meeting-house.

Soon after the opening of the meeting, a committee was appoint-

ed to nominate a list of officers. The writer then offered the following resolution :

Resolved, That the committee to nominate officers be instructed to present in their report the name of no person who is a slaveholder.

Br. L. P. Noble, the former publisher of the *National Era*, at Washington, seconded the resolution.

In sustaining the resolution, the writer remarked as follows :—

Mr. President :—Allow me briefly to state some reasons in favor of the adoption of the resolution before this body. Slaveholding is a sin of awful magnitude. So long as we elect slaveholders to fill offices in this or in any other similar Society, they will feel that we approve of their course.

I might prove this, were there time, by the resolutions passed by the Alabama State Convention, and by other southern documents. It is our duty to rebuke those who sin ; we owe it to the slaveholder to rebuke him, and if we decline to elect him as an officer of this Society, it will be a rebuke which will be felt.

In the next place, duty to the slave requires this at our hands. Suppose, Mr. President, that some one should take your family and reduce them to chattel servitude, I ask would you be willing that *that* man should be elected to fill any office in this Society ? I ask if there is a brother present, who would vote that the enslaver of his family should fill any office in this Society. And if, from a regard to his own family, no one would do this, then it should not be done to the enslaver of the families of other individuals.

But once more, duty to the churches requires us to take this position. A great number of churches have declared that they could not and would not commune with slaveholders ; a regard to those churches should lead this Society to rebuke slaveholders, and to have no union with them.

We owe it then to the slaveholder, to the victim of his oppression, and to the churches of our Lord Jesus Christ to elect no slaveholders as officers ;—with these remarks I submit the subject to the Society.

Br. Noble rose, and desired to present a reason in favor of the passage of the resolution.

The President hoped there would be no discussion, the time was short, and this subject is brought up every year.

The Secretary of the Society, (Mr. Wyckoff,) wished to state that no member of the Board elected the past year was a slaveholder.

The President.—Br. Noble has the floor.

Br. Noble.—The statement of the Secretary has removed the objections I was about to make.

The Writer.—The resolution embraces all the offices in the gift of the Society.

Mr. Warren Carter wished to understand the position of the

Society on this point. I am (said he) interested in slave property, though I set them free as opportunities allow.

Br. Noble.—As the President has objected on account of time, I would inquire when will it be an appropriate time?

The President.—An adjourned meeting of the Society could be held.

Eld. Seaver, Agent of the Society.—I would inquire, Mr. President, whether it is proper for a person who is not a member of the Society, to offer a resolution, and whether Mr. Mathews is a member of this Society.

The writer rose to reply, when the President remarked,—We want no discussion. Br. Mathews is known to me :—the question will now be taken. As many as are in favor of the resolution will raise the hand. (Up went a respectable number.) Contrary by the same sign. (Up went a larger number.) The resolution is lost.

Some feel persuaded that the votes in favor of the resolution would have been more numerous, had they not considered the explanation of the Secretary sufficient. Had the resolution passed, it would of course have prepared the way to move, to cut loose from slaveholding auxiliaries, and declining to receive the price of blood.

The committee made a report, which was adopted, the only slaveholder on the list, so far as I was in possession of evidence, was Eld. Pratt, of Kentucky. I have been credibly informed that he married for his second wife a slaveholder.

In view of the whole matter, I rose, and stated that as a slaveholder had been elected to be an officer, I had concluded to withdraw from the Society, and requested that my withdrawal might be entered upon the minutes.

During the absence of the nominating committee, a motion was made to remove the restriction placed on the Board, in regard to its English publications, confining it to King James' version.

An interesting discussion ensued on this motion, Bru. Everts, Colgate, &c., spoke in its favor, and some others against action on this question. Why should these gifted brethren have been so cloy on the latter resolution, and so silent in regard to the former one? The resolution passed.

A member of the nominating committee wished me to say, that it was the design of the committee to place no slaveholder on the list of officers, and he wished this to go before the public, when I forwarded the proceedings to the press, as a matter of justice to the committee.

Yours, E. M.

As the above Eld. Pratt married for his first wife the daughter of Eld. John Peck, and as the latter was a member of the above committee, it is exceedingly singular that

he should be ignorant of the slaveholding of his son-in-law. There seems to be in this world a *wonderful* amount of ignorance.

The following is important :

EXPLANATION OF ELD. SEAVER AT THE WINDHAM (Vt.) ASSOCIATION, SEPT., 1848.

Eld Seaver rose and desired Br. Piper to prove the charge that the Society had fifty auxiliaries at the South and received money from that quarter.

Eld. Piper read the proof from the annual report of the Bible Society, 1846.

Eld. Seaver rose to explain: Not a cent of money is now received from the southern auxiliaries. Their names were on the list yet, not having been formally withdrawn. In 1846-7 an Agent of the Parent Society visited Virginia, and obtained pledges to a large amount, these were to be collected and forwarded through the State Society to the Parent Society. When however, the State Society received the amount, it refused to forward it, and the sums reported were collected and brought away without any reference to the auxiliaries.—*Chris. Contributor*, Oct. 11, 1848.

We leave our readers to explain this explanation.

We here present an article from the Baptist Memorial, which will clearly show the position of the Bible and Publication Societies to slavery, and add still another evidence, to the long catalogue already given of the determination of the leaders of all these great Societies to continue in fraternity with slaveholders.

And if it would not seem out of place, we would suggest that some portions of it may aid young men in preparing Fourth of July addresses.

With the mention of all that is mournful and humiliating on the points above indicated, it would be manifest injustice to hide from view some redeeming excellencies. So far as even the movements above deplored, have arisen from sentiments and feelings allied to excellence of any kind, it is proper to note this extenuating feature. And furthermore, many of the tendencies which now cause disquietude, may be so overruled for the ultimate furtherance of the gospel, as shall justly cause in the end many thanksgivings to God. But because the divine wisdom and goodness can and often does bring good out of evil, order out of confusion, and final harmony from temporary discord, there is no valid *reason why* we who are personally guilty of these evils, should not in humility and penitence deplore them.

A more encouraging view, therefore, of our present situation and future prospects is derivable from the effect, it may be hoped the salutary effect, of a review of the lamentable results of past indiscretions. Is there not at this time clearly discoverable in all classes, except the most hopelessly ultra of both extremes, a disposition to pause in the work of disruption and violent avulsion; and has not this very tendency to more

moderate measures, materially modified the organizations for Missions which have grown out of the recent separation? The Southern Convention go forward and complete their Constitution and all their definite arrangements without one word to indicate or imply any *pro-slavery* design in it. The northern portion, left to themselves, meet, and after full and brotherly deliberation, form their "American Mission Union," and resist most perseveringly and determinedly any avowed sympathy with the dis-fellowshipping spirit of ultra Abolitionism. Thus far both sides have indicated a definite purpose to rebuke the ultra and disorganizing tendencies which have been so rife, and which, in the estimate of all the more prudent, wise, and consistently pious portion of our communities, have done so much harm. If the same moderation shall happily retain the ascendancy in each organization hereafter;—if profiting by dear bought experience, these societies shall resist the beginnings of any attempt to lead them away from the single, spiritual aim of preaching the gospel of Christ, of founding and sustaining gospel churches on the primitive model of the New Testament, leaving the work of discipline, where the Bible certainly leaves it, with each individual church, over its own members only, a most important gain will be the result.\* That such will be the course of these bodies, is the fervent hope and prayer of immense multitudes of faithful disciples of the Savior who though unaccustomed to spout on the platform, or introduce fire-brand resolutions into our churches or associations, though they do not perpetrate exciting paragraphs in our periodicals, or lay lofty claims to the exclusive possession of all the philanthropy or progress of this very remarkable age, are yet found living near to God, and in meekness striving to know that they may do all his holy will.

There are also two organizations of evangelical benevolence yet remaining untriven, whose very nature and constitution seem happily adapted to perpetuate and facilitate the continued co-operation of all who rejoice in one Lord, one faith, one baptism. In *the Bible, the whole Bible, faithfully translated for the world*, we are happily agreed. Laboring for the accomplishment of this noble object, we rally around a fundamental and indestructible principle, which no sophistry can well obscure, no personal considerations essentially diminish. It has nothing to do with the mooted questions of church fellowship, or ministerial qualifications. It welcomes and invites to its ample and substantial platform, all who love God's word, and desire its diffusion. Those who can do most for the furtherance of this object are most honored and blest; and those who do least are not to be rejected. It would really seem as though God's good providence had overruled the short-sighted injustice of our opponents, who drove us into this organization, so as most effectually to combine, cement, and perpetuate this blessed union of all thorough Bible Baptists, in one indissoluble, and victorious phalanx. With the continued union of all who love the distinguishing principle of the American and Foreign Bible Society, it may bid defiance to the opposition of the world.

The American Baptist Publication Society also lays hold of a somewhat similar principle; and pledged to publish those works only in which the propagators and defenders of our common faith are happily agreed,—leaving minor and disputed matters to find access to the public

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\* Witness the liberal contributions of the last few weeks for Foreign Missions; which could only have been secured on this basis.



eye through other channels,—this humble, unpretending, but most important Society, has open before it one of the most inviting fields of general and denominational usefulness. By the aid of unostentatious colporteurs, men of faith and prayer, and rare self-denying efficiency, vast numbers, otherwise unprovided for, may be reached by the enlightening and sanctifying truths of the gospel. Errorists of various forms, will be detected and guarded against; while the truth as it is in Jesus, will be made to stand forth in luminous prominence from the pens and pages of the wise and good, some of whom, being dead, yet speak in this way more extensively than during their life, to the edification of saints and the salutary warning and invitation of the unrenowned.

Most cheering are the indications which come up from every quarter of our land—and which we chance to know are hailed with intense delight by some of the endeared and honored now among us from the other side of the globe,—that these two Societies are to maintain their hold on the great mass of their founders and actual friends throughout the length and breadth of our beloved country. In the vigorous and unambiguous language of the esteemed editor of the Western Baptist Review—

“Thus far we have gone, *but we will go no further at present.* Having separated from the Domestic and Foreign Mission Boards for good and sufficient reasons, does it follow that we ought to separate from the Publication and Bible Societies for no reason whatever? These Societies have given no cause of distrust. They have manifested no disposition whatever to adopt any principle of action bearing the most remote resemblance to the principles set forth by the Missionary Boards.

“Why, then, we emphatically demand, *should we separate from those Societies?* It cannot be because it is proposed to accomplish more at less expense, by separation, than we can by co-operation. New organizations for Missionary purposes, on the score of expenditure, are very different things from getting up new Publication and Bible Societies. The latter require a great outlay of money, enough, perhaps, to supply all our Indian tribes with the word of God. Then why this expenditure? Can it be justified without imperious necessity? And does such a necessity exist? These questions should be answered before we move for such organizations.

“We are opposed to any more divisions. We wish to see no further alienation of feeling between the North and the South. Discord has already done enough. We would see cemented in eternal bonds the Union of the States. There is every thing in the civil and religious history of our country to dissuade us from drawing lines between the North and the South. Look at the Declaration of Independence; and there the names of northern and southern men stand promiscuously signed to that glorious document. Go to the battle-fields of the Revolution, and the bodies of those from either side of Mason and Dixon’s line slumber side by side in the same grave, and there let them slumber until awakened by the trump of the judgment. And the names of Washington, and Greene, and Knox, and Sumpter, and Warren, and Marion, and others, illustrious in the war of American Independence—slaveholders and non-slaveholders—are recorded upon the same bright page of our country’s history, as associates in the great work of giving civil and religious liberty to this republic. And let us recur, too, to the infant days of our Bible and Missionary operations, when the man of God from the North and the man of God from the South took sweet counsel together, laboring shoulder to shoulder in the kingdom of our common Lord. Many of

these good men have gone to their reward, where their spirits will ever enjoy that union which they cherished in the earth. If, then, the dark line of separation must be drawn on the Declaration of Independence between the names of its northern and southern signers; if the graves of those who died for our liberties must be violated, and northern bones separated from southern bones; if our history must be torn so as to sunder the names of Washington, Sumpter, and Marion, from those of their compatriots of the North; and if the fraternal bonds that once bound in holy brotherhood the Baptists of this country, are to be broken for ever, abolition hands must do the foul deed! On them must rest the guilt of a transaction, which, while it would pall in gloom the minds of angels, would make 'hell hold jubilee.' Yes, if the stars that glitter upon our national banner must be plucked from their orbits, God forbid that ours should ever be the hands to perform the deed! And who can expect that our country will remain united when the bonds of religious concord are broken? If the ties of Christian love are sundered, what hands can bind this nation together? He, therefore, that encourages religious strife and division between the northern and southern sections of the United States, is contributing to the disruption of our Federal Union. Whenever, therefore, we advocate division between North and South, an imperative necessity for it must exist—we must be driven to it—that the guilt may rest upon other heads than ours. We would not go to the judgment with the sin of such a schism upon our soul for the treasures of the universe.”\*

This expresses the noble determination of the south western states without exception; and *mutatis mutandis*—the northern and eastern states harmonise in the determination to remain united in these organizations. Nor is it to be credited that any of the southern Atlantic states, when they candidly consider the whole subject, and remove the perverting mists which excitement and distortion of facts have thrown around them, will hesitate to unite as hitherto they have most laudably done, with all the rest of their brethren, in sustaining these societies. God may graciously deign to pour over these links of unsundered union so much of the electric influence of holy love and returning brotherliness, as shall melt away the icy impediments, to more full, sound, perfect co-operation in all our labors of beneficence.”

As Eld. Babcock has introduced the Pub. Soc. to the no-

\*This remarkable friend of Union with the North, is Eld. Waller, who was nominated and elected on the slavery perpetuating ticket in Kentucky; the following throws light on his doings. He ought to be exceedingly grateful to Eld. Babcock, for aiding him in carrying out his schemes.

A VOLUME IN A SENTENCE.—The Louisville (Ky.) Examiner says:—“We are informed that a very interesting discussion upon the subject of Emancipation, was held recently in Woodford county, between Eld. Waller and T. F. Marshall, Esq. Mr. Waller, who is a proslavery candidate for the Convention, undertook the somewhat difficult task of proving slavery a divine institution. In his earnest advocacy of the sacred cause, Mr W. labored to show that slavery has the direct approval and sanction of Jehovah. Mr. Marshall rose to reply. All who know the gifted man and his peculiar manner of speaking, can easily imagine the effect produced by his reply as perfect as it was brief.”

“The gentleman” says Mr. Marshall, “has attempted to prove that the blessing of heaven rests upon the institution of slavery. *I have too much respect for my God, to attempt to defend him from such a slander.*”—[Note by the Compilers.]

†That is, while Northern friends would take a different view of the divisions already made, from that which brother Waller above gives, they would generally resist, as he does, carrying the divisions any farther.—[Babcock.]

tice of the reader as a bond of Union with the South, we shall present but few proofs on this point. The following we copy from the organ of the Society, "The Baptist Record."

#### "SLAVERY DISCUSSION.

The Christian Reflector has opened its columns for a discussion on the subject of slavery between Eld. Wayland of the North and Eld. Fuller of the South.

"This will no doubt be an able discussion, emanating as it does, from two of our most popular, talented, and learned ministers, and will richly repay its readers by the arguments employed on either side and by the kind spirit in which it has been commenced, and which we pray may hold out to the end. We should be happy to copy these letters as they appear into the Record, but a resolution of the Board of the Publication Society, adopted several years since, prohibiting the discussion of the slave question in its columns, places it beyond our power. We may, however, be allowed the privilege of laying them before our readers provided it be done without note or comment, as it is a subject of deep interest, and one which should be thoroughly examined by the whole denomination."

The humble petition of the Editor for permission to publish without note or comment was rejected.

In the Record dated Dec. 25, 1844, he gives an account of the result as follows :

#### "SLAVERY DISCUSSION.

The discussion between Elds. Wayland and Fuller, on the question, 'What do the Scriptures teach on the subject of Slavery?' is likely to be continued, at least by Eld. Wayland, who has sent out his sixth letter in answer to Eld. Fuller's first one.

"The Board of the Baptist Publication Society—have decided, that it will be inexpedient to publish these letters in the Record. But we are happy to learn that the publishers of the Christian Reflector intend to give them in pamphlet form to the public, when they shall be completed. By this arrangement, our readers will have an opportunity, at a small expense, of providing themselves with copies."

This Society is laboring zealously to propagate that sham religion which gratifies the slaveholder. Jeter, a slaveholder, is a Manager of it for life, he has paid the \$50 which is the ground of qualification. The Mississippi Baptist Convention is an auxiliary. The Tennessee Baptist Publication Society is another—pronounced in the Report of the Society, for 1845, to be one of our most efficient auxiliaries—is doing great good—employs a colporteur, &c.

The Conventions of New Hampshire, Michigan, and Illinois, are also auxiliaries. This Society receives the price of blood, slaveholders or others may become life-members by paying \$20.

From the facts furnished to the reader, he will readily infer that this Society—has printed no work against slavery. It would conflict with its great object—the spread of a religion in harmony with the sum of all villainies.

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## CHAPTER XVIII.

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### SLAVERY.

**SLAVERY DEFINED—PROOFS FROM STROUD THAT IT PREVENTS INTELLECTUAL AND MORAL CULTURE—THE SYSTEM KEPT UP BY THE APPARENT BENEVOLENCE OF ITS PERPETRATORS—SATANIC FEATURES—TESTIMONY OF MESSRS. BINGHAM—HAWLEY—STAUGHTON—SLAVEHOLDING RELIGION—VIEWS OF DR. NELSON—MR. BRECKENRIDGE—MR. BARNES—TESTIMONY OF BR. AND SR. STERRY—FORTY CITIZENS FOR SALE BY A PROSPECTIVE MISSIONARY—A BRIGHT MULATTO FOR SALE, &c.—ANTI-SLAVERY BAPTISTS.**

“Oppression feared the day of equal rights,  
 Predicted; covetous extortion kept  
 In mind, the hour of reckoning soon to come;  
 And bribed injustice thought of being judged,  
 When he should stand on equal foot, beside  
 The man he wronged, and surely—nay ’tis true,  
 Most true, beyond all whispering of doubt  
 That he, who lifted up the reeking scourge,  
 Dripping with gore from the slave’s back, before  
 He struck again, had paused, and seriously  
 Of that tribunal thought, where God himself  
 Should look him in the face, and ask in wrath,  
 ‘Why did’st thou this? Man! was he not thy brother,  
 Bone of thy bone, and flesh and blood of thine?’  
 But, Ah! this truth, by heaven and reason taught,  
 Was never fully credited on earth.”—POLLOCK.

What is slavery? The Missionary, Bible, and Pub. Societies, as we have shown, have put forth every possible effort to keep this question beyond their limits. Its perpetrators have been retained in the fellowship of the above bodies,

at the sacrifice of freedom of speech ; at the sacrifice of reputation ; the honor of Christianity ; church independence ; and in some cases the primary and avowed object for which these bodies were organized. Its opposers have been treated in a hostile manner by our Seminaries of learning, Literary and Theological ; by the most of our religious periodicals ; by a great share of the influential ministers ; all these have arrayed themselves in opposition, the most determined and virulent, against Anti-slavery advocates. It is fitting then that we attempt an answer to the question with which we have commenced this chapter. Reader, we are not about to enter into a metaphysical argument to prove that "slavery is a sin." Those glosses and perversions of scripture by which the slaveholder has attempted to "sanctify" the "sum of all villainies" have been refuted by abler pens. Weld, and Brisbane, and Phelps, and Smith, and numerous others, have defended the honor of Christianity from such libellers.

"ENSLAVING MEN IS REDUCING THEM TO ARTICLES OF PROPERTY—Making free agents, chattels—converting *persons* into things—sinking immortality into *merchandize*. A *slave* is one held in this condition. In law, 'he owns nothing, and can acquire nothing.' His right to himself is abrogated. If he say *my hands, my body, my mind, myself*, they are figures of speech. To *use himself* for his own good, is a *crime*. To keep what he earns, is *stealing*. To take his own body into his own keeping, is *insurrection*. In a word, the profit of his master is made the *end* of his being, and he, a *mere means* to that end—a *mere means* to an end in-to which his interests do not enter, of which they constitute no portion. MAN, sunk to a *thing*! the intrinsic element, the *principle* of slavery ; MEN, bartered, leased, mortgaged, bequeathed, invoiced, shipped in cargoes, stored as goods, taken on executions, and knocked off at a public outcry ! Their *rights*, another's conveniences ; their interests, wares on sale ; their happiness, a household utensil ; their personal inalienable ownership, a serviceable article or plaything, as best suits the humor of the hour ; their deathless nature, conscience, social affections, sympathies, hopes—marketable commodities ! We repeat it, THE REDUCTION OF PERSONS TO THINGS ! Not robbing a man of privileges, but of *himself* ; not loading him with burdens, but making him a *beast of burden* ; not restraining liberty, but subverting it ; not curtailing rights, but abolishing them ; not inflicting personal cruelty, but annihilating *personality* ; not exacting involuntary labor, but sinking man into an *implement* of labor ; not abridging human comforts, but abrogating human *nature* ; not depriving an animal of immunities, but despoiling a rational being of attributes—uncreating a MAN, to make room for a *thing*.

"That this is American slavery, is shown by the laws of slave states. Judge Stroud, in his 'sketch of the Laws relating to Slavery,' says, 'The cardinal principle of slavery, that the slave is not to be ranked among sentient beings, but among *things*—obtains as undoubted law in all of these [the slave] states.' The law of South Carolina says, 'Slaves shall be deemed, held, taken, reputed, and adjudged in law to be chattels per-

sonal in the hands of their owners and possessors, and their executors, administrators and assigns, to all INTENTS, CONSTRUCTIONS, AND PURPOSES WHATSOEVER.' *Brev. Dig.*, 229. In Louisiana: 'A slave is one in the power of a master to whom he belongs; the master may sell him, dispose of his person, his industry, and his labor; he can do nothing, possess nothing, nor acquire any thing, but what must belong to his master.' *Civ. Code*, Art. 35.

"There is not a man on earth who does not believe that slavery is a curse. Human beings may be inconsistent, but human nature is true to herself. She has uttered her testimony against slavery with a shriek ever since the monster was begotten; and till it perishes amidst the execrations of the universe, she will traverse the world on its track, dealing her bolts upon its head, and dashing against it her condemning braud. We repeat it, every man knows that slavery is a curse. Whoever denies this, his lips libel his heart. Try him; clank the chains in his ears, and tell him they are for *him*; give him an hour to prepare his wife and children for a life of slavery; bid him make haste and get ready their necks for the yoke, and their wrists for the cuffle chains, then look at his pale lips and trembling knees, and you have nature's testimony against slavery."—*Weld*.

Slavery educates men for perdition. Its business is to damn the immortal soul. Its power is put forth to close every avenue by which light—gospel light—could reach the mind of the slave. While it shuts out the light, it cultivates the basest passions. Ignorance is its treasure, which sells high in the market. It finds the slave in ignorance, descended from a race whose minds had never been visited by the faintest ray of gospel light, and hence knowing nothing of the gospel from his forefathers; it denies to him a knowledge of the letters in which the word of life is printed, and thus prevents him from having access to the Bible. It keeps his only associates—free colored persons—in equal ignorance by the severest penalties.\*

We copy the following from Stroud's sketch of the slave Laws, (p. 85.)

"THE BENEFITS OF EDUCATION ARE WITHHELD FROM THE SLAVE.—In no country is education more highly valued, or its benefits more generally diffused, than in the United States. The constitutions of nearly all the states, make it the duty of the respective legislatures to establish and support seminaries for learning, adequate to the wants of the citizens. *Common schools*, are also provided 'for the education of the poor, gratis.'

"A different policy began very early in the slaveholding states. South Carolina may lay claim to the earliest movement in legislation on this subject. In 1740, she enacted this law: "Whereas the having of slaves

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\*In Louisiana for teaching a free colored person to read in Sunday school, \$500 penalty for the first offence—DEATH for the second.—JUDGE JAY.

taught to write, or suffering them to be employed in writing, may be attended with great inconveniences, Be it enacted, That all and every person and persons, whatsoever, who shall hereafter teach or cause any slave or slaves to be taught to write, or shall use, or employ any slave as a scribe in any manner of writing whatsoever hereafter taught to write, every such person or persons shall, for every such offence, forfeit the sum of one hundred pounds current money." 2 *Brevard's Digest*, 243; similar in Georgia, by act of 1770, except as to the penalty, which is twenty pounds sterling."—*Prince's Digest*, 455.

Yet the upholders of this law shed tears profusely on hearing that a few tracts are being distributed in China or Burmah. Again we quote from Stroud, (p. 88.)

"Virginia has attained the same end, though in a less direct manner. Her Revised Code of 1819, reiterates an enactment, 'That all meetings or assemblages of slaves or free negroes, or mulattoes, mixing and associating with such slaves at any meeting house, or houses, or any other place, &c., in the night, or at any school or schools, for teaching them reading or writing, either in the day or night, under whatsoever pretext, shall be deemed and considered an unlawful assembly; the law then authorizes any magistrate to dismiss them and inflict twenty stripes on each colored person free or slave, attending the meeting.'"

Eld. Magoon ventured to urge the duty of instructing colored persons, and for this he was compelled to leave his pastorate in Richmond, but then the religionists in Virginia feel a very deep interest in having a school or two established in some idolatrous nation. They *love* the cause of Missions.

Again Stroud: (p. 89.)

"So in South Carolina, in addition to the highly penal restraint upon the education of the slave, contained in the law already cited, an act of assembly was passed in 1800, enacting, 'That assemblies of slaves, free negroes, &c., for mental instruction is unlawful—officers may disperse them, and inflict twenty lashes upon those attending the meeting, to deter them FROM THE LIKE UNLAWFUL ASSEMBLAGE IN FUTURE. Many cities and towns are invested with authority to make ordinances which have the force of law, the following shows how this is used. In Savannah, Ga., the fine is thirty dollars to teach a colored person, slave or free, to read or write.'"

Stroud continues: (p. 90.)

"With such legislative obstacles to his mental improvement, it ought to excite no surprise, if a slave having the ability to read or write, could not be found within a slaveholding state. But apart from these obstacles of law, the condition of slavery is such, that a slave capable of reading, must be, in most of the states, a prodigy indeed. His life is ordinarily passed in incessant toil. The laws as I have already shown, secure to him no portion of time in which he may employ himself at his pleasure. He is awaked from his slumbers, at the call of his master, often before the dawn of day—he continues his heartless labor, with but slight intermissions of rest or food, till night has closed around him. Hard-worked,

and scantily fed, his bodily energies are exhausted—without an instructor and without books, (for he has not the means to procure them,) he must of necessity, remain for ever ignorant of the benefits of education.”

Such is the institution countenanced by Missionary bodies, whose *single object* is to give the gospel to the heathen.

Judge Stroud proceeds : (p. 90.)

“The means for moral and religious instruction are not granted to the slave ; on the contrary, the efforts of the humane and charitable, to supply these wants are discountenanced by law.

“One of the plain dictates of the Christian religion, is a regard for the well-being of our fellow creatures. It is, indeed, largely insisted upon as a *duty*, both in the Old and New Testament. No believer in the Christian religion can doubt, that the knowledge of its precepts and promises will promote the happiness both here and hereafter, of every accountable creature ; nor will such a one deny, that a negro, though a slave, is a member of the human family—is endowed with reason—has a soul which is immortal, and must be deemed accountable unto GOD, ‘for the deeds done in the body.’ How can such a belief be reconciled with a practice which forbids to the slave access to the gospel ; which, *so far as the master’s power so to do, extends*, shuts out from him the knowledge of the means of salvation.

“It has been shown, that one of the means to which allusion is here made, namely, *mental instruction*, is in general, entirely withheld from the slave. He cannot be expected, therefore, to learn the scriptures, except as an *auditor*. And yet in none of the slaveholding states are any facilities afforded for this purpose. No time is secured to the slave by law ; no place provided where he can assemble with his fellows to hear ‘the glad tidings of salvation preached.’

“It is idle to talk of *accompanying his master to church*—such a spectacle, I apprehend, is rarely exhibited, except for the *special convenience of the master*. The paucity of places for worship, in the slaveholding states, compared with the number of *white* inhabitants, prevents the exercise of this privilege to an extent, at all commensurate with the religious wants of the slaves.

“Besides, if no other impediment existed, the rude mind of the slave could not comprehend a discourse designed for the refined taste, and enlarged capacity of the master. Christianity demands that these unfortunate beings should be taught to read—that buildings should be erected for their assembling together to worship their Creator—that teachers who are willing and qualified to administer to their spiritual necessities, should be encouraged to devote their time and their talents to the pious service—that rest should be allowed to the slave at the seasons usually allotted among Christians for religious worship, and especially should be made and *enforced*, to prevent the exaction of labor from the slave to such a degree, that his senses are overpowered by sleep, the moment his body ceases to be active.\*

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\*Mr. Jefferson, in his notes on Virginia, speaking of slaves, makes the following remarks: “In general, their existence appears to participate more of sensation than reflection. To this must be ascribed their disposition to sleep when abstracted from their diversions and unemployed by labor. An animal whose body is at rest, and who



"If the practice of the slaveholding states is in accordance with the laws, the reverse of this picture will, it is believed, be found true in most respects. In a law enacted by the State of Georgia, Dec. 13, 1792, with the title 'To protect religious societies in the exercise of their religious duties,' it is required of every Justice of the Peace, &c., and every civil officer of a county, being present, &c. &c., to take into custody any person who shall interrupt or disturb a congregation of *white persons* assembled at any church, &c. Yet the same law concludes in these words, 'No congregation or company of *negroes* shall, under pretence of *divine* worship, assemble themselves contrary to the act regulating patrols.'"

Mr. Stroud quotes from the *Editor of the Digest*, an Act passed May 10, 1770 :

"A law empowering the magistrate to disperse a meeting of slaves, and inflict twenty-five stripes on the bare back of every such slave, with a whip, switch, or cow-skin."\*

Who can question the benevolence and Missionary sympathies of *slaveholders* ?

"In South Carolina," continues Stroud (p. 93), "a prohibition was made in 1800, forbidding slaves, free negroes, mulattoes, &c., even in company with *white persons*, to assemble for the purpose of mental instruction or *religious worship*, three years afterwards it was modified, forbidding any one to break up the meeting before nine o'clock, provided a majority present are white.

"In Virginia, it will be remembered, that 'all meetings, &c., of slaves, free negroes and mulattoes, mixing &c., with such slaves at any *meeting-house*, &c., or any other place &c., in the night, under any pretext whatsoever, are declared to be *unlawful assemblies*, and the civil power may disperse the same, and inflict corporal punishment on the offenders.' Slaves may, however, attend at church on any public day of worship. Mississippi has adopted the law of Virginia, with a proviso, that the master or overseer *may*, in writing, grant him permission to attend a place of religious worship, at which the minister may be white, and regularly ordained or licensed, or, at least, two discreet and reputable white persons appointed by some regular church or religious society, shall attend.—Mississippi Rev. Code 300.

"An opinion seems, at one period, to have obtained in many of the

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does not reflect, must be disposed to sleep of course." See Answer to Query 14. I do not dissent from this doctrine. It is philosophically true. But with the accurate knowledge which Mr. Jefferson possessed as to the actual condition of the slave, it seems strange, that he should have omitted to include as a reason why the slave, when "abstracted from his diversions and unemployed in labor," should be disposed to sleep, the fatigue induced by the severity of his labor. The disposition to sleep which is thus indicated as characteristic of the *black*, is equally observable, as far as I am able to ascertain, among the *laboring class* of whites.

\* And while in Georgia, slaves are thus discouraged from assembling together for the purpose of divine worship, the same state, in a spirit which I by no means condemn, has adopted the following as a standing rule for the government of the *penitentiary*. "It shall be the duty of the keeper, &c., to furnish them (the convicts) with such moral and religious books as shall be recommended by the inspectors—to procure the performance of *divine service* on Sundays, as often as may be."—*Prince's Digest*.

states, that by consenting to the *baptism* of his slave, the master virtually enfranchised him. To remove the pretext which was thus furnished, for withholding the administration of a rite so commonly practiced among Christians, the following brief section was enacted in Maryland. 'Forasmuch as many people have neglected to baptize their negroes, or suffer them to be baptized, on a vain apprehension that negroes by receiving the sacrament of baptism, are manumitted and set free, *Be it enacted, &c.*, That no negro, or negroes, by receiving the holy sacrament of baptism, is thereby manumitted or set free, nor hath any right or title to freedom, or manumission, more than he or they had before, any law, usage or custom to the contrary, notwithstanding. Act of 1715, chap. 44, § 23.

"So in the year 1711, the legislature of South Carolina deemed a similar act necessary. 'Since,' according to the language of the preamble, 'charity and the Christian religion which we profess, oblige us to wish well to the souls of all men; and that religion may not be made a pretence to alter any man's property and right, and that no person may neglect to baptize their negroes or slaves, or suffer them to be baptized, for fear that thereby they should be manumitted and set free, *Be it, &c. enacted, That it shall be, and is hereby declared lawful, for any negro, or Indian slave, or any other slave or slaves whatever, to receive and profess the Christian religion, and be thereunto baptized.*' 2 *Brevard's Digest*, 299. The section then provides, that such profession of religion and submission to baptism, shall not be construed to effect an emancipation of any slave, &c.\*

"I know of no exception to the general bearing of the foregoing laws and observations, unless the following concise enactment of the Legislature of Louisiana, may be thought to form one. 'It shall be the duty of every owner, to procure to his *sick* slaves, all kinds of temporal and *spiritual* assistance which their situation may require.' *Martin's Digest*, 610. Giving to this provision, the most favorable interpretation, it is but a kind of *death-bed* charity."

Volumes might be filled with proofs that the slaves are the heathen of this Christian country. Now the inquiry arises, how is it that the slaveholders are so desirous to send the gospel abroad, and yet are so inveterately opposed to the slaves at home, having the benefits granted to the heathens? We answer in the language of Theodore D. Weld.

"The greatest tyrants that ever dripped with blood, have assumed the titles of 'most gracious,' 'most clement,' 'most merciful,' &c., and have ordered their crouching vassals to accost them thus. When did not vice lay claim to those virtues which are the opposites of its habitual crimes? The guilty, according to their own showing, are always innocent, and cowards brave, and drunkards sober, and harlots chaste, and pickpockets honest to a fault. Every body understands this. When a man's tongue grows thick, and he begins to hiccough and walk cross-legged, we expect him as a matter of course, to protest that he is not drunk; so when a man is singing the praises of his own honesty, we instinctively

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\*Let any one avow, 'There is but one God, and Mahomet is his prophet,' and he is free among Mohammedans.—*Compilers*.

watch his movements, and look out for our pocket-books. Human nature works out in slaveholders just as it does in other men, and in American slaveholders just as in English, French, Turkish, Algerine, Roman and Grecian. The Spartans boasted of their kindness to their slaves, while they whipped them to death by thousands at the altars of their gods. The Romans lauded their own mild treatment of their bondmen, while they branded their names on their flesh with hot irons, and when old threw them into their fish-pounds, or like Cato 'the Just,' starved them to death. It is the boast of the Turks, that they treat their slaves as though they were their children, yet their common name for them is dogs, and for the merest trifles, their feet are bastinadoed to a jelly, or their heads clipped off with the scimitar. The Portuguese pride themselves on their gentle bearing toward their slaves, yet the streets of Rio Janeiro are filled with naked men and women, yoked in pairs to carts and waggons, and whipped by drivers like beasts of burden.

"Slaveholders, the world over have sung the praises of their tender mercies towards the slaves. Even the wretches that plied the African slave trade, tried to rebut Clarkson's proofs of their cruelties, by speeches, affidavits, and published pamphlets, setting forth the accommodations of the 'middle passage,' and their kind attentions, to the comfort of those whom they had stolen from their homes, and kept stowed away under hatches, during a voyage of four thousand miles. So, according to the testimony of the autocrat of the Russias, he exercises great clemency towards the Poles, though he exiles them by thousands to the snows of Siberia, and tramples them down by millions at home. Who discredits the atrocities perpetrated by Ovando in Hispaniola, Pizarro in Peru, and Cortez in Mexico,—because they filled the ears of the Spanish Court with protestations of their benignant rule? While they were yoking the enslaved natives like beasts to the draught, working them to death by thousands in their mines, hunting them with bloodhounds, torturing them on racks, and broiling them on beds of coals, their representations to the mother country teemed with eulogies of their parental sway! The bloody atrocities of Philip II, in the expulsion of his Moorish subjects, are matters of imperishable history. Who disbelieves or doubts them? And yet his courtiers magnified his virtues, and chanted his clemency and his mercy, while the wail of a million of victims, smitten down by a tempest of fire and slaughter let loose at his bidding, rose above the *Te Deums* that thundered from all Spain's Cathedrals. When Louis XIV. revoked the edict of Nantz, and proclaimed two millions of his subjects free plunder for persecution,—when from the English channel to the Pyrennees, the mangled bodies of the Protestants were dragged on reeking hurdles by a shouting populace, he claimed to be 'the father of his people,' and wrote himself 'His Most Christian Majesty.'"

Reader, are you surprized to see the cheeks of the slaveholder bedewed with tears in view of the far-off heathen? Strong as is the political influence in favor of slavery at the North, we believe that to-day our churches would have been free from all connection with slavery, but for these slaveholders exhibiting at appropriate times the aforesaid tears.

We will introduce a few facts to show the actual working of this system among Southern Baptists. They exemplify

what is true of southern professors generally. We speak of Baptists because we desire the reader to know what kind of characters these Societies fellowship. The following five facts are from "American Slavery as it is."

MR. EZEKIEL BIRDSEYE, a gentleman of known probity, in Cornwall, Litchfield county, Conn., gives the testimony which follows :

"A BAPTIST CLERGYMAN, in Lawrence District, S. C., WHIPPED HIS SLAVE TO DEATH, whom he suspected of having stolen about sixty dollars. The slave was in the prime of life, and was purchased a few weeks before for \$800, of a slave-trader from Virginia or Maryland. The coroner, Wm. Irby, at whose house I was then boarding, *told me*, that on reviewing the dead body, he found it *beat to a jelly from head to foot*. The master's wife discovered the money a day or two after the death of the slave. She had herself removed it from where it was placed, not knowing what it was, as it was tied up in a thick envelope. I happened to be present when the trial of this man took place, at Lawrence Court House. His daughter testified that her father untied the slave, when he appeared to be failing, and gave him cold water to drink, of which he took freely. His counsel pleaded that his death *might* have been caused by drinking cold water in a state of excitement. The judge charged the jury, that it would be their duty to find the defendant guilty, if they believed that the death was caused by the whipping; but if they were of opinion that *drinking cold water* caused the death, they would find him not guilty! The jury found him NOT GUILTY." p. 177.

MR. JOEL S. BINGHAM, of Cornwall, Vermont, lately a student in Middlebury College, and a member of the Congregational Church, spent a few weeks in Kentucky, in the summer of 1838. He relates the following occurrence, which took place in the neighborhood where he resided, and was a matter of perfect notoriety in the vicinity.

"Eld. Lewis, a Baptist Minister in the vicinity of Frankfort, Ky., had a slave that ran away, but was retaken and brought back to his master, who threatened him with punishment for making an attempt to escape. Though terrified, the slave immediately attempted to run away again. Mr. L. commanded him to stop, but he did not obey. *Mr. L. then took a gun, loaded with small shot, and fired at the slave, who fell; but was not killed, and afterwards recovered.* Mr. L. did not probably intend to kill the slave, as it was his legs which were aimed at and received the contents of the gun. The master asserted that he was driven to this necessity to maintain his authority. This took place about the first of July, 1838." (p. 181.)

Eld. Francis Hawley, of Colebrook, Conn. writes thus :

"While travelling as agent for the North Carolina Baptist State Convention, I attended a three days' meeting in Gates County. Friday the first day passed off. Saturday morning came, and the pastor of the church, who lived a few miles off, did not make his appearance. The day passed off and no news from the pastor. On Sabbath morning he came hobbling along, having but little use of one foot. He soon explained: said he had a hired negro man, who, on Saturday morning,

gave him a 'little slack jaw.' Not having a stick at hand, he fell upon him with his fist and foot, and in *kicking* him, he injured his foot so seriously that he could not attend meeting on Saturday.

"Some of the slaveholding ministers at the South, put their slaves under overseers, or hire them out, and then take the pastoral care of churches. Eld. B.—, formerly of Pennsylvania, had a plantation in Marlborough District, South Carolina, and was the pastor of a church in Darlington District. Eld. T.— of Johnson county, North Carolina, has a plantation in Alabama.

"I was present, and saw Eld. J. W.—, of Mecklenburg county, North Carolina, hire out four slaves to work in the gold mines in Burke county. Eld. H. M.—, of Orange county, sold for \$900, a negro man to a speculator, on a Monday of a camp-meeting.

"Runaway slaves are frequently hunted with guns and dogs. *I was once out on such an excursion, with my rifle and two dogs. I trust the Lord has forgiven me this heinous wickedness! We did not take the runaways.*

"Slaves are most unmercifully punished for trifling offences, or mere mistakes.

"As it relates to amalgamation, I can say that I have been in respectable families, (so called,) where I could distinguish the family resemblance in the slaves who waited upon the table. I once hired a slave who belonged to his own *uncle*. It is so common for female slaves to have white children, that little or nothing is said about it. Very few inquiries are made as to who the father is.

"Thus brother, I have given you very briefly, the result, in part, of my observations and experience relative to slavery. You can make what disposition of it you please. I am willing that my name should go to the world with what I have now written.

"Yours affectionately, for the oppressed,

FRANCIS HAWLEY."

COLEBROOK, CONN., March 18, 1839.

(p. 97.)

"Eld. Staughton, formerly of Philadelphia, often stated, that when he lived at Georgetown, S. C., he could tell the doings of one of the slaveholders of the Baptist church there, by his prayers at the prayer meeting. 'If,' said he, 'that man was upon good terms with his slaves, his words were cold and heartless as frost; if he had been whipping a man, he would pray with life; but if he had left a woman whom he had been flogging, tied to a post in the cellar, with a determination to go back and torture her again, O, how he would pray!' Eld. Grosvenor, [of McGrawville,] can confirm the above statement of Eld Staughton." p. 198.

The following is an extract from an address, published by the Presbyterian Synod of Kentucky, to the churches under their care, in 1838:—

"Brothers and sisters, parents and children, husbands and wives, are *torn asunder*, and permitted to see each other no more. These acts are DAILY occurring in the midst of us. The *shrieks* and the *agony*, often witnessed on such occasions, proclaim, with a trumpet-tongue, the iniquity of our system. *There is not a neighbourhood* where these heart-rending scenes are not displayed. *There is not a village or road* that does not behold the sad procession of manacled outcasts, whose mournful countenances tell that they are exiled by force from ALL THAT THEIR HEARTS HOLD DEAR." p. 167.

For a moment we will listen to a delineation of Southern religion.

Some years ago, Bishop Meade, an Episcopal clergyman of Virginia, published a book of sermons and tracts for masters and slaves. It was printed at Winchester, Va., by John Hieskell.

In the preface to the work, the Bishop remarks :

'The editor of this volume offers it to all masters and mistresses of our southern States, with the anxious wish and devout prayer that it may prove a blessing to themselves and their households.'

In this book are two sermons from this text, to be read by masters to their slaves : "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

They are addressed to a congregation of slaves.

After showing the slaves that they are all in the condition where God would have them, and that they were made for the use and service of their masters, he proceeds :

"When people die, we know of but two places they have to go to, and one is heaven, the other hell. Now heaven is a place of great happiness, which God has prepared for all that are good, where they shall enjoy rest from their labors. And hell is a place of great torment and misery, where all wicked people will be shut up with the devil and other evil spirits, and be punished for ever, because they will not serve God. If, therefore, we would have our souls saved by Christ; if we would escape hell and obtain heaven, we must set about doing what he requires of us, that is, to serve God. Your own poor circumstances in this life ought to put *you* particularly upon this, and taking care of your souls. \* \* \* Almighty God hath been pleased to make you slaves here, and to give you nothing but labor and poverty in this world, which you are obliged to submit to, as it is his will that it should be so. And think within yourselves what a terrible thing it would be, after all your labors and sufferings in this life, to be turned into hell in the next life; after wearing out your bodies in service here, to go into a far worse slavery when this is over, and your poor souls be delivered over into the possession of the devil, to become his slaves forever in hell, without any hope of ever getting free from it. If, therefore, you would be God's freemen in heaven, you must strive to be good and serve him here on earth. Your bodies, you know, are not your own; they are at the disposal of those you belong to; but your precious souls are still your own, which nothing can take from you, if it be not your own fault. Consider well, then, that if you lose your souls by leading idle, wicked lives here, you have got nothing by it in this world, and you have lost your all in the next. For your idleness and wickedness are generally found out, and your bodies suffer for it here; and what is far worse, if you do not repent and amend, your unhappy souls will suffer for it hereafter.

"Having thus shown you the chief duties you owe to your great Master in Heaven, I now come to lay before you the duties you owe to your

masters and mistresses here upon earth. And for this you have one general rule, that you ought always carry in your minds, and that is, to *do all service for them, as if you did it for God himself*. Poor creatures! you little consider when you are idle and neglectful of your masters' business, when you steal and waste, and hurt any of their substance, when you are saucy and impudent, when you are telling them lies and deceiving them, or when you prove stubborn and sullen, and will not do the work you are set about without stripes and vexation; you do not consider, I say, that what faults you are guilty of towards your masters and mistresses, are faults done against God himself, who hath set your masters and mistresses over you in his own stead, and expects that you will do for them just as you would do for him. And pray do not think that I want to deceive you, when I tell you that your *masters and mistresses are God's overseers*; and that if you are faulty towards them, God himself will punish you severely for it in the next world, unless you *repent* of it, and strive to make amends by your faithfulness and diligence for the time to come, for God himself hath declared the same.

"And in the first place, you are to be obedient and subject to your masters in all things. \* \* \* And Christian ministers are commanded to 'exhort servants to be obedient unto their own masters, and to please them well in all things, not answering them again, or gainsaying.' \* \* \* You are to be faithful and honest to your masters and mistresses, not purloining, or wasting their goods or substance, but showing all good fidelity in all things. \* \* \* Do not your masters, under God, provide for you? And how shall they be able to do this, to feed and to clothe you, unless you take honest care of every thing that belongs to them? Remember that God requires this of you, and if you are not afraid of suffering for it here, you cannot escape the vengeance of Almighty God, who will judge between you and your masters, and make you pay severely, in the next world, for all the injustice you do them here. And though you could manage so cunningly as to escape the eyes and hands of man; yet think what a dreadful thing it is to fall into the hands of the living God, who is able to cast both soul and body into hell!" \* \* \*

And again, on page 116 :

"*All things whatsoever ye would that men should do unto you, do ye even so unto them;*" that is, do by all mankind just as you would desire they should do by you, if you were in their place, and they in yours.

"Now, to suit this rule to your particular circumstances; suppose you were masters and mistresses and had servants under you, would you not desire that your servants should do their business *faithfully and honestly*, as well when your back was turned as while you were looking over them? Would you not expect that they should take notice of what you said to them? That they should behave themselves with respect towards you and yours, and be as careful of everything belonging to you as you would be yourselves? You are servants, do, therefore, as you would wish to be done by, and you will be both good servants to your masters, and good servants to God, who requires this of you, and will reward you well for it, if you do it for the sake of conscience, in obedience to his commands. \* \* \* Take care that you do not fret, or murmur, or grumble at your condition; for this will not only make your life uneasy, but will greatly offend Almighty God. Consider that it is not yourselves, it is not the people you belong to, it is not the men that have brought you to it, but it is the will of God who hath by his providence

made you servants, because, no doubt he knew that condition would be best for you in this world, and help you the better towards heaven, if you would but do your duty in it. So that any discontent at your not being free, or rich, or great as you see some others, is quarrelling with your heavenly Master, and finding fault with God himself. \* \* \* There is only one circumstance which may appear grievous, that I shall now take notice of, and that is correction.

"Now, when *correction* is given you, you either deserve it, or you do not deserve it. But whether you really deserve it or not, it is your duty, and Almighty God requires that you bear it patiently. You may, perhaps, think that this is hard doctrine, but if you consider it right, you must needs think otherwise of it. Suppose, then, that you deserve correction, you cannot but say that it is just and right, you should meet with it. Suppose you do not, or at least you do not deserve so much or so severe a correction for the fault you have committed, you perhaps have escaped a great many more, and are at last paid for all. Or suppose you are quite innocent of what is laid to your charge, and suffer wrongfully in that particular thing, is it not possible you may have done some other bad thing which was never discovered, and that Almighty God, who saw you doing it would not let you escape without punishment one time or another? And ought you not in such a case to give glory to Him, and be thankful that he would rather punish you in this life for your wickedness, than destroy your souls for it in the next life? But suppose that even this was not the case, (a case hardly to be imagined,) and that you have by no means, known or unknown, deserved the correction you suffered, there is this great comfort in it, that if you bear it patiently, and leave your cause in the hands of God, he will reward you for it in heaven and the punishment you suffer unjustly here, shall turn to your exceeding great glory hereafter."

*Shall turn to your exceeding great glory hereafter.* We have read of different methods of salvation;—by grace and by works, but this is new. It is salvation by the raw-hide.

Oh! What a monstrous perversion of the gospel of the compassionate Jesus.

Such is the preaching (of which we hear so much said) that the poor slave is receiving. These "dear southern brethren" use their religion upon the slave, just as they do their whips and chains, to *urge* and *restrain* their victims.

The testimony given below, is by the late Dr Nelson, for many years a slaveholder, but afterwards President of the Literary and Theological Institution at Quincy, in Illinois:

"I have resided in North Carolina more than forty years, and been intimately acquainted with the system, and I can scarcely even think of its operations, without shedding tears. It causes me excessive grief to think of my own poor slaves, for whom I have for years been trying to find a free home. It strikes me with equal astonishment and horror, to hear Northern people make light of slavery. Had they seen and known as much of it as I, they could not thus treat it, unless callous to the deepest woes and degradation of humanity, and dead both



to the religion and philanthropy of the gospel. But many of them are doing just what the hardest-hearted tyrants of the South most desire. Those tyrants would not, on any account, have them advocate or even apologise for slavery in an *unqualified* manner. This would be bad policy with the North. I wonder that Gerritt Smith should understand slavery so much better than most of the Northern people. How true was his remark on a certain occasion, viz., that the South are laughing in their sleeves, to think what dupes they make of most of the people at the North, in regard to the real character of slavery. Well did Mr. Smith remark, that the system, carried out in its fundamental principle, would as soon enslave any laboring white man as the African. But, *if it were not for the support of the North, the fabric of blood would fall at once.* And of all the efforts of public bodies at the North to sustain slavery, the Connecticut General Association has made the best one. I have never seen any thing so well constructed in that line, as their resolutions of June, 1836. The South certainly could not have asked any thing more effectual. But of all Northern periodicals, the 'New York Observer' must have the preference, as an efficient support of slavery. I am not sure but it does more than all things combined, to keep the dreadful system alive. It is just the succor demanded by the South. Its abuse of the abolitionists is music to southern ears, which operates as a charm. But nothing is equal to its harping upon the 'religious privileges and instruction' of the slaves of the South. And nothing could be so false and injurious, (to the cause of freedom and religion,) as the impression it gives on that subject. I say what I know when I speak in relation to this matter. I have been intimately acquainted with the religious opportunities of slaves—in the constant habit of hearing the sermons which are preached to them. And I solemnly affirm, that, during the forty years of my residence and observation in this line, I never heard a single one of these sermons, but what was taken up with the obligations and duties of slaves to their masters. Indeed, I never heard a sermon to slaves but what made obedience to masters, by the slaves, the fundamental and supreme law of religion. Any candid and intelligent man can decide, whether such preaching is not, as to religious purposes, worse than none at all.

The following testimony is from Robert Breckenridge, a Presbyterian Minister of Baltimore.

"Its (slavery) political aspect we grant, is bad enough, and fairly bo lies our high sounding professions of republicanism, *but its evils in a moral point of view, may be truly termed* *LEVIANS.* The church has cherished it in her bosom, and sustained it by her example, until it has reared its head so high in the sanctuary as almost to bid DEFIANCE TO HER AUTHORITY. This is evidently one of the worst signs of the times. But if we must wait for the authorities to take the lead in opposition to this sin, what is it but an acknowledgement THAT POLITICS ARE PURER THAN RELIGION.

"We are truly in a woful plight, if the church must abandon her contact with sin and lean for support upon the arm of the world. Perhaps nothing tends so much to perpetuate this monstrous system, as the acknowledged fact *that men truly pious support it by their example.* This hallows it in the eyes of the world. Would the church only see to the removing of such props, the *unsightly fabric must soon totter and fall.*"

The following remarks of Mr. Albert Barnes, a Presbyterian Minister, are truthful as timely :

"Advert for a moment to the efforts made to remove slavery from the world, and to the hindrances which exist to all efforts which can be made to remove it in consequence of the relation of *the church* to the system. Reflect how many members of the Christian church, and how many ministers of the gospel, are owners of slaves ; how little effort is made by the great mass to dissociate themselves from the system ; how many there are, even in the pulpit, who openly advocate it ; how much identified the system is with all the plans of gain, and all the views of the comforts and ease of domestic life among many members of the church ; and how faint and feeble is the voice of condemnation of the system uttered by the great mass, even of those who have no connection with it ; and how often the language of apology is heard, even then, and it is easy to see how ineffectual must be all efforts to remove this great evil from the world. The language of the ministry, and the practice of church members, give such a sanction to this enormous evil as could be derived from no other source, and such as it is useless to attempt to convince the world of the evil. Against all this influence in the church in favor of the system, how hopeless are all attempts against it ; while yet no one can doubt that the church of Christ, in this land *has power to revolutionize the whole public sentiment on the subject, and to hasten the hour when, in the United States and their territories, the last shackle of the slave shall fall.*" I shall have occasion to revert to this in the other part of the discourse."

In the latter part of his discourse he thus alludes to the same subject :—

"What is it that lends the most efficient sanction to slavery in the United States ? What is it that does most to keep the public conscience at ease on the subject ? What is it that renders abortive all efforts to remove the evil ? I am not ignorant that the laws sustain the system, and that supposed interest contributes to it, and that the love of idleness, and the love of power, and the love of base passions which the system engenders, and that a show of argument, opaque and inconclusive on one side of a certain line, but bright as noon day on the other, does much to sustain the system. But, after all, the most efficient of all supports—the thing which most directly interferes with all attempts at reformation ; that which gives the greatest quietus to the conscience, if it does not furnish the most satisfactory argument to the understanding, is the fact that the system is countenanced by good men ; that bishops, and priests, and deacons, that ministers and elders, that Sunday school teachers, and exhorters, that pious matrons and heiresses, are the holders of slaves, and that the ecclesiastical bodies of the land address no language of rebuke or entreaty to their consciences.

The following statement the Compilers received personally from Br. J. H. Sterry and Eliza his wife, they are Baptists now of Utica, but, formerly resided in the Slave States.

Peter Gill Clinton, Jones Co. Ga., held a slave named Esther, whose son, Harry—about eighteen years of age,

was sold to a Baptist Minister of Alabama. The minister took the boy on his horse behind him, and rode away. As may be supposed, the distress of the poor mother was dreadful. "Her cries and tears," says Sr. Sterry, "were enough to break one's heart. I wept like a child, I could not help it, as I heard the mother cry, farewell Harry! farewell Harry! till he was out of hearing. The minister *seemed unmoved!*" Similar parting scenes were frequently witnessed by Br. and Sr. S. at sales, and professors of religion, as well as others, were in the practice of making these sales and purchases, they thought nothing of it. During the cotton picking seasons, almost nightly, were heard the sound of the lash, and the screams of those whose baskets did not contain the required amount. If a word was said in behalf of a poor sufferer, it gave great offence,—and those who did so, were accused of joining with the slaves, and upholding them in their *wickedness*. "The only way," said these tyrants, "is, to bear them *right down*." When the Baptist Sisters were urged by Sr. S. to teach their slaves to read the word of God,—their reply was, "Why! if we should teach them to read, they would cut our throats." These constant scenes of outrage on these poor creatures, so affected the health of Sr. S., that they were obliged to leave the South; that decision, said the physician, did more good than the medicine.

Such are the bitter fruits of that foul system in which southern professors are engaged, and, in support of which, Baptist Ministers are prominent actors. But our Missionary, Bible, and Publication Societies, must say nothing against it, they have a single object! These men are our "dear southern brethren" with whom there is "a *pleasing degree of Union*," they are "*liberal and zealous* in the promotion of every holy enterprize."

The following is a specimen of devotion of a peculiar kind.

[Western Christian, Oct. 24, 1849.]

#### SLAVERY AND THE MISSIONARY WORK.

As an illustration of the blinding influence of slavery, we copy the following advertisement from the Religious Herald, a Baptist paper published in Richmond, Va. :

### Who Wants \$35,000 in Property?

I AM desirous to spend the balance of my life as a Missionary, if the Lord permit, and, therefore, offer for sale, my farm, THE VINEYARD, ad-

incent to Williams'burg, and containing about 600 acres—well watered, well wooded, and abounding in marl—together with all the crops and stock, and utensils thereon.

Also, my house and lot in Town, fitted up as a boarding establishment, with all the furniture belonging to the same. Also about forty servants, mostly young and likely, and rapidly increasing in number and value.

To a kind master, I would put the whole property at the reduced price of thirty-five thousand dollars, and arrange the payment entirely to suit the purchaser, provided, the interest be annually paid.

SCERVANT JONES.

Would any Northern Christian believe it, that a true disciple of Him who came to preach deliverance to the captives, and the opening of the prison to the bound, could assign, as a reason for wishing to sell forty human beings, a pious and benevolent desire to be a Missionary? Mr. Jones does this, and apparently in all sincerity! Slavery has blinded him.

In the hope of securing a purchaser, he assures all who read that his forty servants are mostly young and likely, and rapidly increasing in number and value. He thus virtually claims the right to seize upon and hold as his own, every child that may be born to any of those whom he calls his servants, and he proposes to transfer that right to the purchaser of his human chattels. Yet he seems unconscious that in so doing, he is giving the highest sanction in his power, to a practice which the scriptures rank among the highest crimes,—to man-stealing. Slavery has blinded him. He takes credit to himself, as being willing to sell his servants at a reduced price, provided the purchaser is a *kind* master. He has probably never thought of the question whether it is possible for one who deals in immortal men as merchandize to be *kind*; and he seems equally oblivious of the fact, that whatever may be the character of the buyer, the persons bought may, by his death, or insolveynce, speedily be thrown into other hands. Slavery has blinded him.

And what of the editor or publisher who is willing to give currency to such an advertisement, *for money*? Is he not blind also.

We copy the following also :

[Western Christian, Nov. 7, 1849.]

A "CHATTEL" FOR SALE.—The following which we find in a paper published in Norfolk, Va., speaks more than volumes of argument against the most infamous system of wrong the earth bears up. Mothers, sisters, daughters, read it; then refuse if you can, to give your influence against a system, which makes merchandize of the virtue and beauty of your sex :

NOTICE.—For sale, a colored girl, of *very superior qualifications*, who is now in Mr. Hall's jail, in Norfolk.

She is what speculators call a Fancy Girl—a bright Mulatto, a fine

figure, straight black hair, and very black eyes, remarkably neat and cleanly in her dress and person. I venture to say that there is not a better seamstress, cutter and fitter of ladies' and children's dresses, in Norfolk or elsewhere, or a more fanciful knitter of bead bags, money purses, &c.

Any lady or gentleman in Norfolk or Portsmouth, who may wish to purchase a girl of this description, (whom I consider the most valuable in Virginia,) may take her and try her a month or more at my risk, and if she does not suit, and answer the description here given, may return her to Mr. Hall.

The cause of offence, for which I intend (though reluctantly) to sell her, is, that she has been recently induced, by the persuasions of some colored persons, to make her escape with them to the North, in which she failed, and is now for sale. Apply to the subscriber in Suffolk, or to James Murdaugh, Esq., or C. C. Robinson, of Portsmouth, for further information.

JOSEPH HOLLADAY.

The following is from a Washington correspondent of the *True Democrat*, published at Cleveland, Ohio.

"A Baptist minister who preached here every Sabbath, purchased a slave woman a short time since, for three hundred dollars, with an express understanding that she would be sold out of the District. That woman being somewhat fractious—as he says—was sold by this hoary headed divine, for five hundred dollars to the slave driver. She was taken to the slave pen, is now in the southern market, there to spend the remainder of her days, far from home, her family and friends, and from thence she will go to the judgment, to appear as a swift witness, against this divine who arises from the table of the Lord to speculate in the souls and bodies of men, women and children. What a commentary upon Christianity! and what a dark stain upon the ministry all over the country who fear to cry out against such abominations!! The church and ministry, as a general thing, are far behind the world in its rebuke of such damnable wholesale sins. The ministry, if sustained by the popular voice, dare occasionally speak out, but if not, they are dumb as Balaam's ass. Such was not Paul, and such was not his Master. Many of the ministers of Washington are slaveholders, and some of them slave dealers. Think of it! A minister of our holy religion, evincing a love for his neighbor, by making merchandize of him right here at the capital of this world-renowned Republic. Infidelity scoffs at such a religion, and the devil would blush to own its ministers. A minister of Christ! You might with equal propriety talk of a sin-hardened saint, or a religious devil, as to call that man a *Gospel* minister, who makes merchandize of God's image in this District.

We stated, in the first chapter of this work, that Baptists were the earliest friends and promoters of liberty—civil and religious.

One of the ablest writers and soundest divines who have adorned the Baptist denomination, is good old Abraham Booth,—we here introduce his testimony.

In a sermon preached by him entitled: *Commerce*

*in the human species, and the enslaving of innocent persons, inimical to the laws of Moses, and the Gospel of Christ, preached in Prescott street, Goodman-fields, Jan. 29, 1792, on Ex. 21, 16. "He that stealeth a man and selleth him, or if he be found in his hands, shall be surely put to death," he remarks :*

"That slavery against which I am going to plead, is not of a civil or political kind, but entirely of a personal nature. For although it is much to be wished that liberty, in a civil and political sense, may be enjoyed and flourish without licentiousness, in all the nations of the earth, yet I never thought subjects of that nature proper to be discussed in the pulpit, and especially on the Lord's day.

"But the exercise of moral justice, of benevolence and humanity, being enforced by every principle of evangelical truth, an endeavour to promote these virtuous affections towards our extremely degraded and oppressed fellow-creatures, the negroes, must be *completely* consistent with the commands of the Divine law, the grace of the glorious gospel, and the solemnities of public worship."

In a letter to a friend in Philadelphia, dated 31st of Jan. 1792, he wrote thus :

"I should rejoice to hear that not only the importation of negroes in your American States were abolished, as I understand it is, but that slavery itself were utterly banished from them all, for I have not a stronger conviction of scarcely anything, than that slaveholding, (except when the slave has forfeited his personal liberty by crimes against society,) is *wicked*, and inconsistent with a Christian character.

"To me, it is evident that whoever would purchase an innocent black man, to make him a slave, would with equal readiness purchase a *white* one for the same purpose, could he do it with equal impunity ; and no more disgrace. Surely nothing can be more inconsistent than zeal to maintain our civil liberties, and a disposition to deprive our innocent fellow-creatures of their personal liberty, or to *continue* them in slavery when reduced to that abject state."

Let us adduce a few more facts to show that our brethren were not ashamed to aid the poor,—much as it might in the estimation of some militate against their religion. We copy from Eld. Rippon's Baptist periodical.

Cruelty, a natural and inseparable consequence of slavery, and both diametrically opposite to the doctrine and spirit of the Christian religion.—A sermon preached March 11, 1797, from Ps. 72, 16, "He shall redeem their soul from deceit and violence ; and precious shall their blood be in his sight." By Eld. John Lidden, Hemel Hempstead, Herts.

Compassion, the duty and dignity of Man, and Cruelty, a disgrace of his nature. "They took them captives, held them fast ; and refused to let them go." Jer. 50, 33. "O my soul, come not thou into their secret ; unto their assembly, mine honor, be not thou united : for in their anger they slew a man, and in their self-will they digged down a wall." Gen. 49: 6. A sermon occasioned

by that British commerce which extends to the human species. Preached to the congregation of Protestant dissenters, in Hull, Jan. 21, 1789, by Elder James Dore.

Again,

The Elders and Messengers of the several Baptist churches, meeting at Falmouth, Chacewater, Plymouth Dock, Plymouth, Kingsbridge, Bovey-Trincey, Exon, Tiverton, Lyme, Loughwood, Prescott, Wellington, Piltny and Brondmuend, Bristol and Thornbury; having received letters also from Portsmouth, Suram, Bralton, Melksham, Culne, Brindford, Crockerton, Frome, Paulton, Cheltenham, Horsely, Woten, Grittleton, Sodbury, Bridgewater, Hatch, Chard, Horsington, Upsterry, Stoke-Gomer, Crellington, and Brampton.

Being met in Association at Plymouth, May 25-6, 1790, the following letter received last year from Granville Sharp, Esq., was read, and a third benefaction of five guineas was voted to the treasurer of the truly noble committee for the abolition of the Slave Trade—as a further testimony of our high approbation of their zealous efforts to obtain the removal of so great an evil.

Then follows the letter of Granville Sharp.

NORTHAMPTON AND OTHER CHURCHES IN ASSOCIATION.

OAKHAM, June 14-5, 1791.

It was unanimously voted, that five guineas should be sent up to the Treasurer of the Society for procuring the abolition of the Slave Trade; that we might show our hearty abhorrence of that wicked and detestable merchandize; the reception of which sum has since been acknowledged in the most obliging manner, by Granville Sharp, Esq. Chairman of the Committee, who assured us, that the committee are now more animated, if possible this year, against the iniquitous, disgraceful practices of slave-dealing and slaveholders, and are firmly determined, (as if by an indispensable duty to God and man,) to persevere in their endeavors by all legal means, to effect the abolition of such enormities.

BAPTIST ASSOCIATION,—WOOTEN-UNDER-EDGE.

JUNE 14-5, 1791.

Voted, particularly a fourth benefaction of five guineas to the Committee for abolishing the Slave Trade.

NORTHAMPTONSHIRE ASSOCIATION.

MAY 20, 30-1, 1791.

Voted, five guineas to be transmitted by the Moderator to the Chairman of the Committee for procuring the abolition of the iniquitous and ungodly trade in the persons of men.

THE YORK AND LANCASHIRE LETTER,—BAPTIST ASSOCIATION.

The dissenting Ministers of the Baptist denomination, being met in Association at Salendine, June 15-6, 1791, send their Christian salutations to the several churches with which they are connected. Their names are Acking, Bacup, Barnoldswick,

Blackburn, Clough Fold, Cowling Hill, Gilderson, Halifax, Hebden Bridge, Herod-Chapel, Leeds, Manchester, Preston, Ramdon, Rochdale, Salendino-Neck, Sutton, and Wainsgate.

"The Christian who has imbibed his spirit, is governed by the principles of his religion, feels an affectionate regard for his fellow-men, of every complexion and every clime, he believes that God has made of one blood all nations, and in man, even the ignorant Gentoo, or the sable African, he can recognize a brother.

"And here we cannot but remark that any who call themselves Christians should so far forget the principles of religion, as to stand forth the defenders of the most horrid and diabolical practices that ever disgraced the conduct of mankind. We need not tell you that we mean the **SLAVE TRADE**. Must the practice so abhorrent to all the principles of humanity and justice, still be supported by a Christian country? Is it possible, in this enlightened age, to find a large majority in the British House of Commons, who can disgrace themselves and their country by voting against the abolition of this inhuman traffic, and pleading for its continuance? 'Tell it not in Gath, publish it not in the streets of Askelon, lest the enemies of our country and our religion triumph.' Let us hope, however, that the period is not far distant, when the slave trade shall no longer dishonor the British name. Blessed be God that there are in our kingdom many noble souls, both in and out of Parliament, who feel for the miseries of the poor degraded negro, and have generously pledged themselves never to desert the cause. Ye friends of humanity, heaven will reward and applaud your conduct. May your humane and generous efforts in favor of the most wretched of our fellow-creatures, soon be crowned with success."

Volumes might be filled with the accounts of the struggles into which Baptists have entered with despotism, ecclesiastical and civil; but that we may not weary the reader, we will adduce a few facts illustrative of the same liberty-loving spirit in our own America, and draw this chapter to a close.

The following extract of a letter from so distinguished a person as George Washington, will, we believe, be read with deep interest; it was addressed to the General Committee representing the United Baptist Churches in Virginia.

"While I recollect with satisfaction, that the religious Societies of which you are members, have been throughout America uniformly, and almost unanimously the firm friends of civil liberty, and the persevering promoters of our glorious revolution, I cannot hesitate to believe, that they will be faithful supporters of the free\* yet efficient general government, in the pleasant expectation, I rejoice to assure them, that they may rely on my best wishes to endeavor to advance their prosperity.

I am, gentlemen,

your obedient servant,

GEORGE WASHINGTON.

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\* It was supposed, at this time, that slavery would not long exist in the confederacy.



At the Commencement at the Baptist College, Providence, R. I., 1790, there was delivered "A Greek oration on the SLAVE TRADE, by Jacob Converse." Mr. Converse was not driven off the stage for this oration, as was a student in later times, at that University, for pronouncing an Anti-Slavery speech.

The Philadelphia Baptist Association was the first organized in this country. It was, during a series of years, the most influential in America. At its eighty-first Annual meeting, (1789,) it sent out to the world the following record of its proceedings :

"Agreeably to a recommendation in the letter from the church in Baltimore, this Association declare their high approbation of the several Societies formed in the United States and Europe, for the gradual Abolition of the slavery of the Africans, and for the guarding against their being detained or sent off as slaves, after having obtained their liberty, and we do hereby recommend to *the churches we represent*, to form similar Societies, to become members thereof, and to exert themselves to obtain this important object."

We ask the reader to turn to page 135, and read the resolutions of the Baptist Ministers of Philadelphia, in relation to the doings of the Acting Board, and mark the contrast between our venerated fathers and their degenerate sons.

At the meeting of the General Committee of the Baptists in Virginia, in 1788, the following point came up : (Semple's Hist. of Baptists in Virginia.)

"Whether a petition should be offered to the general assembly, praying that the yoke of slavery may be made more tolerable. Referred to the next session."

1789. At this session the propriety of hereditary slavery was also taken up, and after some time employed in the consideration of the subject, the following resolution was offered by Eld. John Leland, and adopted :

"*Resolved*, That slavery is a violent deprivation of the rights of nature and inconsistent with a republican government, and therefore recommend it to our brethren to make use of every measure to extirpate this horrid evil from the land; and pray Almighty God that our honorable legislature may have it in their power to proclaim the great Jubilee, consistent with the principles of good policy."

### Action in Vermont.

#### MINUTES OF THE SHAFTSBURY ASSOCIATION, 1792.

"That this Association being impressed with a sense of that freedom which every child of Adam is entitled to by nature, and of which they cannot be deprived but by hostile usurpation, take this method of mani-

festing their hearty detestation of the *slave trade*, and recommend it to all our brethren, to pray Almighty God, to hasten the auspicious day, when the Ethiopian with all the human race shall enjoy the liberty due to every good citizen of the commonwealth, and the name of slave be expiated from the earth."

The anti-slavery position of churches and the action of Associations press now upon the memory. Those in southern Ohio, Indiana, Illinois, and eastern Missouri, besides some in the heart of slaveholding communities. We will speak of one more Association, and then lay a restraint on the pen.

According to Benedict, (first edition,) there was in 1805, an Association of Baptists in northern Kentucky, who separated themselves from slaveholding Baptists; they were known as the Baptized Licking Locust Association, Friends to Humanity. The name was received from a church called Licking Locust, located near the Ohio river, which was prominent in the activities of the emancipators of Kentucky. Eld. David Barrow, once a Virginia slaveholder, became, after emancipating his slaves, one of their principal men. He wrote a pamphlet on slavery entitled, "Involuntary, Unmerited, Perpetual, Absolute, Hereditary Slavery, examined on the principles of Nature, Reason, Justice, Policy, and Scripture." Other prominent advocates of these principles were, Elders Dodge, Carmen, Sutton, Holmes, Tarrant, Grigg, and Smith. Whether a remnant remains yet, of the work of these servants of Christ, or whether all has been swept away by the powerful tide of opposition against anti-slavery feeling we are not sufficiently informed to state. "O Lord, revive thy work."

While comparing these testimonies with the circulars, speeches, resolves, &c., of some of our modern Baptists; we have been forcibly reminded of the text in Holy Writ, "No man having drunk old wine straightway desireth new: for he saith, The old is better." Luke 5: 39.

We should not feel that our duty was discharged if we did not again refer to the noble stand occupied by our English Baptist brethren in that great and good work which resulted in the emancipation of eight hundred thousand slaves in the British West Indies. They were true to that love of liberty ever professed by Baptists, and were distinguished in securing and defending freedom for the slave as among its ablest and most courageous champions. To the very full evidence furnished in the preceding pages, we here

add the testimony of that good man of world-wide fame, Joseph Sturge. At the Annual Meeting of the Am. Bap. Anti-Slavery Convention held in New York, in the Spring of 1841, Mr. Joseph Sturge paid a grateful tribute to the efforts of British Baptists, as the most efficient in promoting the work of liberty.

When American slavery shall have passed away, what Baptist in this land would not feel gratified to hear a like compliment bestowed on his American brethren? Well, brethren, if you would desire such an approval, labor to-day for the slave. Some are nobly laboring amid reproach for the slave, and where this arises from sympathy for Christ in the persons of his suffering members, a higher joy awaits them; for Christ will say before the assembled Universe: "Inasmuch as ye did it to one of the least of these my brethren, ye have done it unto me."

It is worthy of remark, and certainly a very singular fact, that the English Baptists, warred against slavery to a great extent through the agency of their Missionary organization. Their Missionaries, for their fidelity to the cause of emancipation were cast into prison, and their meeting-houses razed to the ground. The English Baptist Missionary Society was the special object of the malignant hatred of the slaveholders and their abettors. But, in this land, exactly the reverse has thus far been the case, (excepting the Free Mission Society.) Anti-Slavery has found its most potent enemies in the Boards of the Missionary and Bible Societies. These bodies have done much, very much, to retard the coming of that glorious jubilee, which, against every opposing influence, is advancing with great power; and will soon be hailed by expectant millions with holy gratitude and joy.

## CHAPTER XIX.

## CONCLUDING CHAPTER—GENERAL REVIEW.

REVIEW—EFFECTS OF SLAVEHOLDING UNION—SLAVEHOLDING HONORED—JONATHAN DAVIS—ABOLITION PERSECUTED—DR. BRISBANE—BR. G. G. RITCHIE—MARRIAGE AMONG SLAVES ABROGATED—KINGSFORD, WILCOX AND ALLEN AT THE SOUTH—AGENTS—INFIDELITY STRENGTHENED—APPEAL IN BEHALF OF TRUE RELIGION—CONCLUSION.

The unhappy effects of *Union with Slaveholders* has been shown to the readers, by the great amount of evidence which we have now presented. As the doings of these Societies have passed under review, the following facts have been clearly proved :

1. These Societies have never treated slaveholding as a sin. They have never so said in any act, circular, or vote, which they have published to the church or the world. They have taken no action, by which, according to their own showing, they were willing it should be inferred that they so regarded it.

On the contrary, by their 'circulars' and numerous 'resolves' which they have adopted and published, they have shown, plainly enough, that they did not regard it as a sin; but, as perfectly compatible with Christian principle.

2. These Societies have claimed to be neutral regarding this vice of heathenism.

On this basis the Triennial Convention declared that it rested, (p. 93.) The Acting Board disclaimed any departure from it in explaining their circular to Alabama. (p. 136.) So said Eld. Sears, (p. 131,) and Mr. Hague, (p. 134.) So the Home Mission Society, (p. 67, 125,) the A. and F. B. Society, (p. 59,) the American Baptist Missionary Union, (p. 174,) and impliedly the American Baptist Publication Society, (p. 343.)

3. These Bodies have tried to intercept the light in its progress to the churches.

In evidence, we refer to the suppression of the English Letter, (p. 16.) To the Editorial of Mr. Brown, relative to the Baptist Magazine, (p. 24.) To the defective reports of the public meetings, (p. 140-1.) The declinature of the Boston Board to reply to the Windham Association. (p. 245.) Pretended ignorance of the Cherokee slaveholding Baptists. (p. 259.) Efforts made to keep out discussion in the Bible Society. (p. 337.) Refusal to allow letters on slavery in the Baptist Record. (p. 343.) Silence of A. B. H. M. Soc. on the moral and religious condition of the Slaves, (p. 316,) and though not here authenticated with documents—we may be allowed to state that various means have been resorted to, to prevent Free Missionists from addressing churches and Associations. Many of the supporters of these Bodies, close their pulpits against all who have desired to spread before the people the facts contained in this work; or any portion of them. Papers in favor of these Bodies, like the Register, (p. 291,) close their columns against all communications of this kind; and, we sincerely believe, that if the same amount of mental effort, written correspondence, and private counsels, which have been employed to intercept the light; had been expended to facilitate its progress; there would not now be a slaveholder in any Baptist church within the widespread borders of the American Confederacy.

4. These Bodies have treated and have censured as wrong-doers their own officers and members who have spoken out against slavery. Eld. Galusha lost his election on this ground only. (p. 83.) So also, did others. Baron Stow just escaped a similar fate by his servile letter to the slaveholders, (p. 83,) and again, (p. 85) Eld. Johnson to the same effect. (p. 84.)

5. These bodies have treated slaveholders and their apologists with marked respect and honor.

The libeller of the word of God, in defending slavery, Richard Fuller, was elected in place of Br. Galusha. Wm. B. Johnson, another slaveholder, at the same time was elected President. (p. 82.)

Richard Fuller was invited to preach before the A. and F. B. Society, in New York, in 1847. How singular would have been the spectacle had he accepted the invitation! A man, who, should his sentiments be received, will have done more to cause Divine Revelation to be discredited and to bring odium on the Word of God, than all the infidels who

have ever lived could possibly do, addressing a Bible Society: O shame! where is thy blush!

We may well here allude to the fact, that Richard Fuller was invited to preach the sermon before the "Society of Inquiry" at Hamilton. Who that knows Hamilton Institution, believes, that he could have received any invitation to an honorable service by the Faculty of that Institution, or with its consent; if he had employed one half the talent and labor in opposing slavery, that he has done in its defence.

When in 1846, the State denied to their colored fellow-citizens the right of suffrage, and an article was published truthfully but temperately animadverting upon it by Br. G. G. Ritchie, a reputable student at Hamilton; he was, for the exercise of that God-given right, expelled from the Institution. As a specimen of cringing before the Slave Power, as if no obeisance were too low to do it honor; we refer to the treatment of an individual from the southern side of Mason and Dixon's line. Jonathan Davis, a man without education, possessing a mere modicum of intellectual power, and distinguished for a childish vanity, was invited as he himself tells us, by Prof. Maginnis and others "to Hamilton where at their request, &c.," but we will give an extract from Davis' letter, that the reader may have some idea of the intellectual treat with which the professors and students of Hamilton were served.

"If I recollect correctly I wrote you from Boston, giving you an account of my tour over into Maine, and my discussion on Abolition in Portland. Since then I proceeded at the request of Prof. Maginnis and others, to Hamilton, where at their request I delivered an address on slavery as it is at the South. A debate ensued which lasted nearly two days and nights. \* \* \* \* \* The contest was warm, and they thought certainly they would get the voice of the people against me—especially as I was found to be sick. But with all the advantages over me, and even in the hot bed of abolition, the voice of the people, at the close, was evidently in my favor.

"I shall for ever remember with grateful feelings, the kind treatment I received from the Professors of the Baptist Theological College, especially from Prof. Maginnis. All the pupils attended the discussion, and I think much good was done even among the students.

"From Hamilton I proceeded to Utica. There they pitted a Mr. Goodell against me, and the discussion commenced under the direction of a President and two Vice Presidents, and two Secretaries. Mr. Goodell and myself had two turns each, when his friends thought it best to take him off the turf, and bring on Rev. B. Green, the President of the Oneida Institute, the Abolition College.

"He gave me one strong pull, and I replied to him at length, and he retired, leaving the field in my hands, and I CLOSED UNDER THE RESOUNDING APPLAUSE OF ALMOST THE ENTIRE AUDIENCE.

"I have now met all the able debaters and lecturers in New England and New York, except one Gerrit Smith, of whom I heard much. He was sent for to meet me but did not come. Whether it was for fear he should share the fate of the others I cannot tell. I am now on my way home, leaving the hot-beds of abolition without having been once foiled. God has praised for sustaining me. I give him all the glory, for without him I can do nothing."

At such a silly effusion one might well indulge a smile, and pity the weakness of its author, were it not for the shocking blasphemy with which the letter closes.

And this is the man who "*two days and nights*" edified the Professors and Students at Hamilton. Why was Jonathan Davis invited to Hamilton? Ah! he was a distinguished man; he had boasted in Boston, only a few weeks previously, that he was the owner of thirty human beings, and that he would wade knee deep in blood to defend his right to hold them.

Place by the side of this statement the fact that Dr. Brisbane, a Baptist Minister of high standing, was denied the use of the Baptist Meeting House in Hamilton. Why? He was a *repentant* slaveholder, who had sacrificed more than seventeen thousand dollars to liberate his slaves, and by that act made himself penniless. He wished to speak against slavery.

But it may be said that the Societies of which we are treating, are not responsible for the doings of Hamilton Institution. True, but be it also remembered, that Hamilton Institution befriends, supports, and defends these Bodies. It fully endorses their position, singular as it is, on the slavery question.

We have said that these Societies treat as sinners those Christians who are laboring and suffering for the slave, and we leave the reader to decide whether or not we have sustained our position.

6. These Societies have never recognized the slave of this land as an immortal and accountable being; as having with others, an equal right to the immunities of men; with them a common paternity and a common destiny; and as one for whom in common with others, the provisions, means and hopes, furnished by an infinite Atonement, are designed.

In proof of this we remark, that slaveholders certainly do not so recognize their slaves. In the eye of the law they are goods and chattels personal in the hands of the master, to all intents, purposes and constructions whatsoever. Laws of S. C. 2 Brev. Dig. 223. By law and by the usage of south-

orn Baptists, as well as other religionists, slaves are not permitted to learn to read. To them is denied the rights of parents and the sanctity of marriage. To show how "our esteemed brethren at the South" regard the sanctity of the marriage relation among the slaves, we make an extract from the Minutes of a Southern Baptist Association.

At the Shiloh Baptist Association, which met at Gourdvine, a few years since, the following query, says the Religious Herald, was presented from Hedgeman Church, viz :

"Is a servant whose husband or wife has been sold by his or her master into a distant country, to be permitted to marry again?" This query was referred to a committee, who made the following report, which after discussion was adopted.

"That in view of the circumstances in which servants in this country are placed, the committee are unanimous in the opinion, that it is better to permit servants thus circumstanced—to take another husband or wife."

The Savannah River Baptist Association made to a similar inquiry the following reply :

"Answer. That such separation among persons situated as our servants are, is civilly a separation by *death*, and they believe that, in the sight of God, it would be so viewed. To forbid second marriages in such cases, would be to expose the parties, not only to stronger hardships and strong temptations, but to *church censure* for not acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christians. *The slaves are not free agents*, and a dissolution by death is not more entirely without their consent, and beyond their control than such a separation."

With what apparent piety and humanity do these "beloved southern brethren" set aside one of the clearest commands of God. It is often said that "our brethren at the South" are not responsible for the unrighteous laws of the south, and that they mourn over slavery as a great evil, and would be altogether better men if it were not for the laws that bind them. Well, let us hear what "our esteemed brethren at the South" say on this subject.

The Carolina Baptist, recently had an article headed "Slavery and Matrimony." As this is one of the religious organs of southern Baptists it may be considered as an index of their sentiments.

"As the State constitutionally and legally is ignorant of the marriage of slaves, it is equally ignorant of its dissolution. It leaves the whole matter *where it ought to be*, that is, untouched and with the owners themselves. If there be an abuse of this power, the remedy is not with the



State, but social, religious, ecclesiastical. Public opinion in a commonwealth, is, in such cases, the supreme antidote to such evils, if they should exist, which are neither civil nor political but individual."

The State then *cannot* reform the abuse, frightful as it is, and the southern Baptists say, that in the sight of God it is no abuse, and so between the two great southern powers, the right of a slave to enjoy the blessings of the marriage state fall to the ground.

Attention is also invited to an extract of an address to the Legislature of South Carolina, by the Charlestown Baptist Association.

"The question, it is believed, is purely one of political economy. It amounts, in effect, to this;—*whether the operatives of a country shall be bought and sold, and themselves become property, as in this state; or whether they shall be hirelings, and their labor only become property, as in some other states*; in other words, whether an employer may buy the whole time of laborers at once of those who have a right to dispose of it, with a permanent relation of protection and care over them, or whether he shall be restricted to buy it in certain portions only, subject to their control, and with no such permanent relation of care and protection.

"*The right of masters to dispose of the time of their slaves has been distinctly recognised by the Creator of all things, who is surely at liberty to vest the right of property over any object in whosoever he pleases. That the lawful possessor should retain this right at will, is no more against the laws of society and good morals, than that he should retain the personal endowments with which his Creator has blessed him, or the money and lands inherited from his ancestors, or acquired by his industry.*"

We need not ask our *working brethren and sisters* of the Baptist denomination what they think of the creed, "That the operatives of a country should be bought and sold."

Such is southern piety. Such the sentiments of those men to whom the leading men in these Societies express the fullest and warmest Christian fellowship, and who in their addresses, or even their allusions to them, employ every endearing appellation of which our language admits.

Such are the characters concerning whom Eld. Lucius Bolles writes to the English Baptists with the approval of the Boston Board: "There is a pleasing degree of union among the multiplying thousands of Baptists throughout the land. Brethren from all parts of the country meet in our General Convention, and co-operate in sending the gospel to the heathen. *Our Southern Brethren are liberal [with whose money?] and zealous in the promotion of every holy enterprise for the extension of the gospel. They are generally, both ministers and people, slaveholders.*" The Elder forgot

that at the South, one hundred thousand men in chains are Baptists, and that more than one hundred thousand *white* Baptists are non-slaveholders. It is evident that these Societies have cast the slave without the pale of humanity.

That these Societies have not recognized the slave as an immortal being, is clear from the fact that they have not manifested the slightest concern for his spiritual renovation and salvation.

The deepest solicitude has been felt for the distant heathen, and the aborigines of this land, but when or where in the assemblies and anniversaries of these Societies has the slave received a share of sympathy? Fervent prayers have gone up from these meetings for Burmans and Karens, for Jews and Mohammedans, for Catholics and for the red man of the forest, but who ever heard a prayer for the wronged and perishing slave? Last winter a Convention of Baptist churches was held in Brandon, Vt., to inquire into our duty to the slaves of this land. One of the speakers stated, that to his knowledge, neither in the Triennial Convention, nor in the now existing Missionary Union, had audible prayer been offered for the slave. Dea. Conant of Brandon thought the brother was incorrect. "I have," said the Deacon, "heard the slave prayed for in the Convention." The speaker begged the Deacon to state the time when, the place where, and the person by whom, this prayer was offered. After considerable hesitation and apparently a strong effort to recollect; he said he believed it was in 1824, in the city of Washington, and by Dr. Baldwin. The speaker rejoined: "Dr. Baldwin might have prayed for the slaves, but he died long since, and it was feared that he had not left behind him one like minded." With great safety we may appeal to all who have attended the meetings of these Societies, for the truth of the statement that the slave is not prayed for in these meetings. Truly, so far as these Societies are concerned may three millions of immortal beings of this land say: "No man careth for my soul!"

It is a fact which has been frequently published, that a slaveholder from the South, Mr. Manly we believe, paid to Dea. H. Lincoln \$50, stating that it was a part of the proceeds of the sale of a slave,—the slaveholder expected some reproof, but the Deacon received it with silent acquiescence, and put it into the Treasury.

Returned Missionaries, with their Burman, or Karen, or

Chinese, or Indian converts, have traversed our land; and though some of these converts would, neither in looks or native intelligence, compare at all favorably with the refugee slaves with whom it has been our privilege to form an acquaintance; yet, in towns and cities the coming of these converts has been hailed with the liveliest joy. Thousands, who are offended with a Christian brother because he contends that the slaves are justly the proper objects of the benevolence of our Missionary bodies; gaze with gratitude upon these first fruits of Missions in heathen lands; and pray for a more abundant harvest. Approach them, and request that the slave be made *no* exception to their compassionate regards; and the muscles of the countenance instantly assume an iron-like rigidity, a chilling blankness succeeds to the benevolence, which, thence, a moment before beamed forth so beautifully; and they exclaim: "ours is a single object; slavery ought not to be introduced to distract our churches in Missionary operations. Let us keep the unity of the spirit in the bonds of peace, and avoid extraneous topics and exciting questions." Oh! how the heart saddens and grows sick at these humiliating scenes. We ask the candid reader if these Societies are recognizing the brotherhood of the human family? Do they recognize the slave as the offspring of a common Father, and the purchase of a blessed redemption! Have they looked upon the slave as one who, if sanctified, may be a jewel shining and brightening forever and ever in the crown of the Redeemer.

7. One of these Societies, and between them all there is an affinity, has in its zeal to prevent anti-slavery discussion, disfranchised every Baptist church in our land; by denying to them the right to act or vote in associated efforts to evangelize the world.

In evidence of this we refer to the proceedings of the special meeting of the Triennial Convention in New York, Nov. 1845. That Body destroyed its representative character and usurped the power life-long, given to the churches by Jesus Christ. Discarding all amenability to the churches—its superiors, it deprives them of the privilege of doing more in the work of Missions than paying money and offering prayers. (p. 174.) This step so subversive of the rights of the churches and so odious to the sentiments and feelings cherished formerly by Baptists, was taken, to free the Foreign Mission cause from all "extraneous subjects." (p. 174.)

All the churches were thrust out of doors, and bolted out ; for fear a portion of them should *demand* that the salvation of the slave should be sought, in common with the rest of mankind.

They were told that their continuance in the house was dangerous, that the house might be injured ; and to quiet complaint, their new position was said to be one of greater power ; and changing the figure, they were reminded by one of the Members of the Union,\* that as the teamster guides his "beast with a string in his nose," so now the church, by the purse-string could regulate Missionary organizations.

We appeal to the Baptist churches of our land : will you yield up these rights without an effort ? or will you imitate the example of thousands of holy men who have labored and died in their defence ?

8. Under the influence of these Societies anti-slavery feeling withers and dies.

A southern Baptist in an article published in the Georgia Christian Index, says :

"Now that the separation in the Missionary work has taken place what is the result ? We have the authority of Eld. J. M. Peck, (General Agent of the Bible and Publication Society,) who stated in the South Carolina Convention, as I am informed, that *Abolition had declined fifty per cent, as a consequence.*"

The farther evidence of this is your own observation. We ask the reader to look back but a few years, to call to mind the brethren and sisters who were praying and laboring for the poor slave. Where are they to-day ? Among all the men who in their ardor seemed willing to lay down their lives for their slave, who, that continues to co-operate with these Societies now labors in his behalf ? Eld. Stow, in his

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\* *The Union must be independent of the churches if the churches are independent of it.* But still, it will not be beyond the control of the churches. The husbandman is not compelled to be yoked up with his oxen, in order to control them. To be unyoked, and independent himself, with a string in their nose, is a position far more favorable to their control, than to be bound with them in the yoke. And so of this organization. If the churches are yoked up with it, by their delegates, as a representative body, they will be really powerless. But let the churches maintain their own dignity,—let them keep, and exercise their own authority, within their own body, and then with a string in the nose of the Union, (I mean the purse-string,) and with a lash of rebuke over it, if need be, and it will be found subject to their control.—[*Letter of N. Colver.*—*Bap. Register*, Sept. 9, 1847.]

letter informs the English Baptists that there is a great amount of Anti-slavery in American Baptist churches. Referring to New Hampshire, in evidence, he states, that every Pastor excepting four or five, are anti-slavery men. How is it now with the majority of the Pastors? The New Hampshire Baptist Anti-slavery Society has gone down. In 1847, two years after the formation of the A. B. M. Union, it held a meeting at the close of the session of the State Convention. "On motion the officers of the past year were elected the officers for the present year. Adjourned." Thus without a resolution, speech, or prayer, the five minutes session closed.

In 1848, no officers were elected and no mention is made of the Society, as customarily, in the minutes of the State Convention.

We ask, had the Society finished its work? Let the three millions of our brethren groaning in bonds, answer! New Hampshire Baptists in this particular, are an index of the land in general.

As we pen these lines, the names of many, once champions in this glorious war, come back on the memory:—we see their erect forms, gaze upon their spirit-lighted countenances—listen to their voices, and feel coming o'er our spirits the tide of sympathy—gushing forth from their warm hearts; for a moment the illusion is perfect:—but alas! it is but the cruel mockery of a dream. These days are past. And now another scene is witnessed, is *felt*.

Yet in all this declension there is no mystery,—can men *work* in diametrical opposition to their principles, and these principles not suffer? Can one take fire in his bosom and his clothes not be burned? Can anti-slavery feeling and principle survive union with Societies which sanction slavery? Not till the unvarying succession of cause and effect are changed by the Creator of Heaven and earth. The retrogression of these minds is philosophical, but to us none the less painful. These Societies have committed themselves to slaveholders, not to speak a word or do an act against slavery, but on the contrary to remain hostile to abolition.

As evidence we introduce the following *Preamble and Resolution*, adopted by the South Carolina Baptist Convention relative to Messrs. Kingsford and Wilcox; and which was requested, says the editor of the Christian Watchman, to be

inserted in his paper by some influential and judicious Baptists of S. C.

"Whereas, Bro. Kingsford\* and Wilcox, have been introduced to this body, and have presented their credentials, the first as Agent of the American and Foreign Bible Society, and the last as Missionary Agent of the American Baptist Home Missionary Society, they are invited to a seat in council, and requested to make any communications that they had in charge. Wherefore, each in his turn made encouraging statements of the affairs of the Society which he represented. This done, each attended to the exciting subject produced by the conduct of the American Baptist Anti-slavery Society, held in New York in April last, and the Anti-slavery meeting held directly after the adjournment of the Boston Association of the present year. The statements and remarks made by these brethren, in relation to the members and influence of Abolitionists of our denomination in the Northern States show that they are small and feeble.† That the great body of our brethren at the North—brethren of standing and influence have no sympathies with the Abolitionists, and that they have no desire to interfere in the smallest degree, with the institutions of the South; and that they will be ready to give an expression of their disapprobation of the proceedings of their Abolition brethren at the North, at the next meeting of the Triennial Convention in Baltimore. Therefore Resolved.

"1. That this body is much gratified with the statements and remarks of these brethren on this exciting subject. [No doubt of that.—*Compilers*]

"2. That they have full confidence in the integrity of Christian temper—and true-heartedness of these brethren."

\*We present the following extract, from Eld. Kingsford's sermon, preached in the Baptist church, Harrisburg, Pa., Feb. 18th, 1838, and entitled *The claims of Abolition upon the church of Christ.* John 18. 26—*My kingdom is not of this world.*

Published by request of several members of the Senate and House of Representatives of the Legislature of Pennsylvania.

The ground assumed in this sermon is that "Abolitionism is entirely incompatible with, and entirely subversive of, the great and distinguishing principles of the kingdom of our Lord Jesus Christ.

1. As it respects its constituent elements—2. In its attitude like the two-faced god, looking at the same time towards the capital and the altar. 3. From the spirit which it breathes. 4. The defusive and anti-evangelical form and modes of action in which it operates; subdivided thus (1) The physical bondage of the slave, his helpless and hopeless degradation, the sufferings and wrongs which he is compelled to endure at the hands of his oppressor, with all the incidental and consequential evils of slavery, are urged in justification of the measures which are employed to effect his freedom. (2) The indiscriminate admission of all characters into the ranks of Abolition, it is contended, may exert a salutary influence upon the profane. By an association with the pious, the ungodly may be led seriously to examine, and at length appreciate and embrace the noble principles which called "the god-like enterprise" into existence. 5. The denunciation of God's anger against the Jewish nation for their general iniquities, or for specified sins, by the mouth of the prophets, is no warrant for a national appeal against the sin of slavery. 6. The appeals which are made to American citizenship to sustain Abolitionism, are unscriptural in their character, and dangerous in their tendency."

This sermon having been published, the Bible Society ascertained that Mr. K., like themselves was neutral on the slavery question, and hence suited to their employ.

†Small and feeble as they were then accounted, what mighty ruin have they since perpetrated throughout the land, if we may believe our opponents.

### The Compilers would ask :

Did the Boards of these Societies authorize these statements? They were made by duly commissioned agents, acting under the direction of these Boards, and the Boards are responsible unless they disavow them, which they have never done. But the following correspondence will throw yet more light on this dark subject. A southern paper says :

"The following is from the *Christian Index*, Ga., communicated by Eld. James Mercer. The first letter is from Bro. James Huckins, Missionary of our Home Missionary Society; the second is from our Bro. Ira M. Allen, Gen. Agent of the Am. & For. Bible Society. We make no comments, it was not our design; we give the facts, the reader will judge."

"Allow me to introduce to your acquaintance and Christian regard, the bearer, Eld. H. A. Wilcox, as a brother highly esteemed and worthy of Christian confidence. Bro. Wilcox has *resided at the South*, and was once a Professor in the Wake Forest Institute, North Carolina. He goes to the South as Agent of the American Baptist Home Missionary Society. Bro. Wilcox *is a man of southern feelings*, so much so, that the Abolitionists have given him over as a *reprobate*."

Yours affectionately,

(Signed)

JAMES HUCKINS.

### Of the following letter, the Georgia Index says :

"The letter is from our beloved Ira M. Allen, in reply to one I had written him on the subject, which now so much agitates us in the South. He says :

"I am happy to say that I fully concur with your views on the whole subject. The principles and movements of the Abolitionists, in my opinion, tend directly to the dismemberment of our political Union, and the severance of fraternal and most sacred ties. Such a tendency, it seems, must be deprecated by every patriot, philanthropist, and Christian. As the disciples of Jesus, we should be united in all endearing and indissoluble bonds, according to the letter and spirit of his prayer, that those redeemed by his precious blood might *all be one*. But many of the Abolitionists, misguided in their views of human responsibility, regard the cause in which they have embarked, as more important than the unity of the church, and would see all the sheep torn, [they have seen one hundred thousand torn.—*Compilers*,] and scattered before they would yield an inch of ground, or intermit in the slightest degree, their disorganizing efforts. They desire to separate the North from the South, in all the benevolent enterprises of the age, and they are employing all means in their power to effect that object. The Board of Managers of our Bible Society have always maintained neutral ground on the subject of abolition. Being strict exponents of our constitution, we believe we have nothing to do with the subject, and it has never been introduced into any of our meetings, and indeed I do not know that any member of the Board is an Abolitionist. Because we are neutral, we are assailed and denounced by the Abolitionists, who not only withhold their own contributions from the Society, but endeavor to persuade others from contributing. And for the accomplishment of their object they resort to various measures. Recently I heard that my name had been printed on

an Abolition Almanac, which was circulated in the South. *An enemy to the Bible Society* must have done this, to prejudice the people against that Institution, as I was known to be connected with it. I should feel obliged to my friend who would send me a copy of that Almanac, that I might, if possible, detect and expose the *libeller*. \* \* \* \* \*

I have travelled extensively in the South, and have there spent some of the *happiest* hours of my life. Everywhere, in sickness and in health, I experienced the warm greetings of friendship, generous benevolence, unrivalled hospitality, the kindest of human sympathy, and unaffected piety. These characteristics, I am confident, were not assumed for the occasion, to make the stranger happy, but deeply sented in the soul, their benign influence is extended to the servant as well as the guest.

"From such Christian friends, my fellowship can never be withheld, nor can I cease to remember them in my prayers.

The Compilers again would ask :

Had this Gen. Agent of the Bible Society quoted one passage of scripture, "Remember them that are in bonds, as bound with them;" and had he signified his intention to obey the injunction, this delightful time at the South would for ever have closed up. Reader can you show, that this was not a truthful statement, respecting the Bible Society? Can it be shown that it has changed its position? When? Where?

"The following," says Wm. B. Johnson, of S. C., is an extract from the Secretary in an official communication to myself, as President of our State Society :

"Will any considerable portion of our friends insist on treating the *Bible Society*, just as if it had followed the *evil* precedent of those that have *unconstitutionally* ejected you from equal privileges and participation with them? To separate from us now will be attributable to such a purpose, and while it will gratify the *factional* spirit of *disorganizers*, will *grieve* all the *better* portion, who have stood by our southern brethren *faithfully*. This communication seemed to strengthen my desire for continuing with the Society."—*Bib. Rec. Raleigh, May 9, 1846.*

Thus writes Ira M. Allen *officially* i. e., by order of the Bible Society.

After the able Reviews which we have presented our readers, from the pen of Br. Walker, it may not be necessary to notice the subject farther than to remark, that if the religious organizations exert any great amount of influence upon the civil institutions of our country, then the present position of the A. B. M. Union must be dangerous to our present form of Government.

\*As the following extract throws light on the reasons for the southern organization, the Compilers here present it.

Letter from Eld. J. B. Taylor to the Editor of the Christian Watchman—"The question was not, whether the system of slavery should be sustained, but whether principles taught by the Great Teacher should be sustained, and whether, in the distracted condition of things in our denomination, it would not be better for both parties, and for the cause at large, to form a New Organization, which might embrace the South, and all at the North who were aggrieved by the action of the Boston Board."



An argument in favor of the continued Union of the North and South in religious efforts is presented in the circular of the A. B. H. M. Board, founded upon the great influence of these bodies upon the Institutions of our country; it is contended that a rupture in the former between the two sections of our own nation, would be followed, inevitably, by a dissolution of the Federal Government. The Baptist Memorial, page 342, holds forth the same idea. If this be true, what influence will the fact that the Members of the American Baptist Triennial Convention voted themselves out of their representative character into a life-membership, have, upon our Representative Government? So far as its position on this subject has any influence, it incites the President, Members of Congress, and of the State Legislatures, to *resolve themselves into life members of the Government*, to hold *for life* the offices to which they have been *elected*, and grant to all the rich the privilege of becoming officers for life also, by the payment of ten or twenty thousand dollars; paid at one time; lest some less fortunate citizen, who could only pay a few dollars annually, should contribute till he had paid the required sum, and should then demand his seat for life; and thus the body would come to be troubled with a plebeian influence.

We trust such a day will never come to this land; but should it come, those who are life members of the Missionary Union ought to be the last to complain, and they probably would be, if they should be rich enough to sustain the same relation to the Government, that they now do to the Missionary Union. We are not disposed to imitate the Home Mission Board in making an appeal to political sympathies or prejudices, to awaken alarm for the safety of our Institutions. True, the Union speaks favourably of the Federal Government, and receives its patronage, yet we have no fears that *statesmen* will assume such a responsibility. Should they feel so disposed, they know full well that they cannot amuse and quiet the people by promises of amendment from year to year, till the first impressions of grief for the loss of their rights shall have worn away, and they passively submit themselves to the yoke, thus usurpatively imposed.

Nor can we believe that Baptist churches will much longer give their support to that Body, which has made so monstrous an assumption; invading their church rights, and thus, so far as its influence goes, endangering their rights as American citizens.

And now, dear brethren of the Baptist denomination, we have accomplished a work, which, painful as it has been to our feelings, we could but regard as duty, due from us, alike to our own denomination, to the general cause of a pure Christianity, to the sighing prisoner of our own land, and to God the Judge of all.

The mass of humiliating facts we have laid before you cannot leave a doubt that there has been, and there is in our own denomination, through the agency of the leading men of several benevolent societies; a combination in favor of the slaveholder, to oppose the emancipation of the slave. We know not how else to account for the determined, persevering, and ever-watchful vigilance, to oppose and destroy abolition in our denomination. Is it not true that those who conduct our benevolent Associations, Theological and Literary Institutions, and a majority of our Periodicals, with other influential ministers, have combined with the oppressors of God's poor, to save from assault and destruction the most foul, adulterous, God-defying institution upon which the light of Heaven ever shone, or a God of justice and purity ever frowned. Brethren, if you love your distinctive denominational principles, one of which has already been trodden under foot, if you love humanity and your God, your duty cannot be doubtful. We beseech you do not be deceived by the illusions of hope. No reformation is intended in these bodies. One of them has already been placed above your reach. The tendency in all the rest is in the same direction.

If you are disposed to regard these warnings as idle tales, we now forewarn you, that you will confess their truth when it is too late to retrieve your loss.

We ask you, dear brethren, to consider for one moment what will be the influence of the course which these societies have pursued in relation to slavery, on the interests of religion in a future time. Slavery is a doomed thing. The voice of God and man has spoken its destruction. And slavery will not look to a coming generation in history as it does to the casual observer now. Intemperance looks more odious than before it began to pass away. The day will come when men will wonder that there was a man in all the land who could keep silence in regard to this complicated villainy. And still more will they wonder that men professing to be Christians should have been its abettors. We are alarmed already at the rapid strides of infidelity, and no con-

siderate man can fail to see that the course which the great religious organizations in this land have taken on the subject of slavery, has contributed and is contributing more to the growth of infidelity than all other causes combined.

The following paragraph from the New York Evangelist is so truthful and timely, we cannot forbear to copy it.

"To the shame of the church it must be spoken, the foremost men in some of our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of Christianity, in the reformation of abuses, in the vindication of the rights of man, are men who make no profession, and whom we have no reason to believe to be experimentally acquainted with Christianity. The church has pusillanimously left not only the working out, but the very reins of certain necessary reforms of the day in the hands of men, who if not before inimical to Christianity, will be made so by Christianity's neglect of what is its proper mission to look after. They are doing practically with all their might, for humanity's sake, what the church ought to be doing us heartily through its ministry and representative men for Christ's sake.

"And if they succeed, as succeed they will, in abolishing slavery, in banishing intemperance, in killing war, in restraining licentiousness, in reforming social abuses, then the recoil upon Christianity, the antagonistic re-action from these Christimized sensibilities, upon the cause of religion itself, will be disastrous in the extreme. Woe be to religion when irreligious men, by force of nature, or the tendency of the age get ahead of the church in morals and in the practical work of Christianity. In some instances they are already a long way ahead. And we might specify individuals and journals, in this country, that are far before the recognized organs of the church, in the advocacy of truth, and righteousness and liberty. It would be difficult to say whether there is more disgrace or danger in a fact like this."

When at some future day the infidel shall stand up and charge upon the church that she gave no aid in that great work which will result in the emancipation from slavery of three millions of our people, would you not be glad if you could point to the record books of your great religious organizations in refutation of the charge. This you will not be able to do, so far as it regards your own denomination, except to the records of the Free Mission Society. As regards all others, your mouths will be shut. The infidel will appeal to the records with disastrous effect.

We ask you, brethren, who are the true friends of the church? Those who would prevent those weapons from being forged with which the infidel will most effectually fight the church, or those who for the '*sake of peace*,' look on in silence, or aid in making them ready for the hand that will yet grasp and wield them with a terrible power.

## CHAPTER XX.

THE AMERICAN BAPTIST FREE MISSION SOCIETY—REASONS FOR THE ORGANIZATION—CONSTITUTIONAL PRINCIPLES—HOSTILITY TO SLAVERY—PROMOTES UNIVERSAL REFORM—MISSION ESTABLISHED IN HAITI—SKETCH OF ISLAND HISTORY—TOUSSAINT L'OUVERTURE—ELD. WM. M. JONES AND WIFE ENTER THE FIELD—CHURCH ORGANIZED AT PORT-AC-PRINCE—SR. YOUNG JOINS THEM—FAILURE OF HEALTH—RETURN—DEPARTS TO HEAVEN—ELD. WM. L. JUDD AND FAMILY—THEIR LABORS IN HAITI—REVIVAL—MAHOMMAH BAPTIZED—OTHER DEPARTMENTS OF THE SOCIETY'S EFFORTS—CANADA—THE WEST—THE SOUTH.

The organization of the American Baptist Free Mission Society, in Boston, Mass., May 4, 1843; was an event in the history of the Baptist denomination rendered more marked and important by the developments of each succeeding year. Its founders were reduced to the necessity of co-operating in the work of Missions with slaveholders, or, of doing nothing denominationally in evangelizing the world, or of forming a new Missionary association.

The first they could not do, and ought not to have done had they been willing. If we cannot evangelize the heathen but by treading out the life of the slave, then are we bound to forbear the attempt. Slavery heathenizes its victims, shuts out from their minds the light of heaven, brutalizes their feelings, and does all that it can do to destroy their souls. And yet, as shown by the preceding pages, the compact under the constitution of the Triennial Convention, sustained the propagation of a slaveholding religion.

Those, who admit the wickedness of the Triennial Convention, in its relation to slavery, are requested to remember, that the American Baptist Free Mission Society was formed in 1843; no one pretends that at that time, the slightest change had been made in that body favorable to our brethren in bonds. If it is right to separate from a

Missionary body, because that body sanctions as Christian a slaveholding religion, then, those brethren did right in separating from the Triennial Convention, and forming the Free Mission Society. It was formed after the session of the Baltimore Convention, and previous to that of the Philadelphia Convention. Is it argued that "when the Union was organized, the Free Mission Society ought to have disbanded?" Reader, we ask you to review this subject, as you have the most ample means of doing, in the light of the facts now placed before you, and then decide if there is the slightest difference, so far as slavery is concerned, between the Constitution of the Missionary Union, and that of the Triennial Convention.

If, then, there was a cause for the formation of the Free Mission Society, there is surely the same reason for its continuance, and for the earnest propagation of the holy principles on which it is founded.

In regard to the next alternative, that of doing nothing, denominationally, in the Mission cause, we remark, that we could not be idle in the vineyard of the Lord. The command given nearly eighteen hundred years ago; "Go ye into all the world and preach the gospel to every creature," was sounding in our ears, and we could not be indifferent to its authority, or unaffected by the emotions which it enkindles in the bosom of every Christian. And the condition of the heathen, "without hope and without God in the world;" and the inspiring promise, "He shall see of the travail of his soul and shall be satisfied;" and the "coming" of the "Kingdom," for which we are taught to pray, and for which it is equally our duty to labor; and the holy enthusiasm with which we regard the glorious period, which the prophets foresaw—of which Isaiah so sweetly sung—"when swords shall be beaten into plough-shares, and spears into pruning-hooks, and the nations learn war no more; when the lion and the lamb shall lie down together: when the weaned child shall play on the hole of the asp; and the suckling child shall put his hand on the cockatrice's den; when there shall be nothing to hurt or destroy in all the holy mountain; for the earth shall be full of the knowledge of the Lord as the waters fill the seas;" were reasons all-sufficient for the formation of the Free Mission Society.

The principles on which the Society is founded are set forth as they should be in the constitution. (See p. 398.)

1. No person who is a slaveholder can become a member of this Society.

2. No person can become a member who does not possess an acknowledged Christian character.

3. This Society refuses to receive into its treasury the known avails of slavery.

4. The Society is amenable to the churches, and earnestly invites them to control its affairs by their annual delegations. Thus leaving the great commission of our ascended Lord, where he left it,—in the bosom of the church, and where, in faithfulness to her Lord and Master, she is bound to preserve it.

The object of this Society is to diffuse by Missions the knowledge of Christ among all people without regard to location, condition, or color.

Another feature of the Society is its complex character. It is not only a Foreign Mission Society, but it embraces the whole work of Missions; at home, as well as abroad; the Bible and Tract operations are also embraced so far as it may have the means. This feature, as a matter of economy, which is always a duty, particularly commends the Society to the Christian community, as being worthy of their confidence in a wise and prudent outlay of the means entrusted to its disposal. The founders of this Society had felt, long and painfully, that the popular plan of having a distinct organization, for each of the great objects of the Missionary enterprise, with its Board, Secretaries, and Agents, was an unnecessary and lavish expenditure of the hard-earned means which the churches were furnishing.

#### MISSIONS ESTABLISHED BY THE SOCIETY.

The first Mission in the foreign field established by the Society was in Haiti, one of the Islands in the West India group. It was the first land seen by Columbus as he neared the Western Coast. Landing there, and taking possession of it in the name of his sovereign, he named it San Salvador.

He found, inhabiting the Island, a harmless and inoffensive race of men. By the cupidity of the Spaniards these were soon reduced to slavery. They were compelled to toil for others without reward; some on the plantations, others in the lucrative mines of gold and silver; by which means, the greedy Spaniards were furnished with a large supply of the precious metals.

As might have been expected—the natives—slender and weak in body, and withal unaccustomed to labor, soon began to melt away under the cruel exactions of their Spanish masters. The latter, therefore, began to look round for other men, of stronger make, whom they might reduce to servitude as a substitute for the natives of the Island. Mamon was their chosen Divinity—slavery their great high priest; offering up, as he ever does, *soul* and *body* in his diabolical devotions. Nor were they long in suspense; they saw the inhabitants of the Guinea coast to be a hardy class of people; and, in the public sentiment of the nations, there was for them, no protection; these, therefore, they seized and transported to Haiti. Soon these sons of toil displaced the original inhabitants, and a race of 3,000,000 of persons became wholly extinct. This villuiny was perpetrated by slaveholders.

In progress of time, the black people became very numerous; and felt as unwilling to wear the yoke as the heroes of '76. No very serious outbreak took place, however, while they were in slavery, nor after their emancipation, (for they were emancipated by the act of the French Government, of which they were a colony,) until an attempt had been made by Napoleon Bonaparte to reduce them again to chattel servitude. Bonaparte was often guilty of excessive meanness, but the aim to reduce this interesting people to bondage again, was the most despicable deed he ever attempted. It was suitable to the spirit of the act, that he should employ the Polish soldiers who had for the sake of liberty taken refuge under the French banner, to aid in accomplishing this execrable design.

The Haitians had but just tasted of the cup of liberty, and he attempted to dash it from their lips. With all the admiration that his mighty genius awakens, this one deed, worthy only the conception of the lowest order of *demons*, should consign his name to eternal infamy. The hero of a hundred battles, however, lowered his proud standard to a colored man, one who had spent most of his years in slavery, yet, in native genius in no sense his inferior, and in patriotism without a superior in the history of the world; as a statesman he was wise and sagacious, equalled but by few in any age or land.

## TOUISSAINT L'OUVERTURE.

Already have his virtues begun to be acknowledged, and appreciated: and when that inhuman, senseless prejudice against the colored man, shall have fled like the darkness of night before the advancing day, then in the full-orbed sunlight of truth will his illustrious character be seen and admired, who gave his people liberty, a wise government, and righteous laws; and in history and in song his name will stand in proud companionship with the few, whose names are equally dear to Genius, to Patriotism, and to Virtue.

All have heard of the "horrors of St. Domingo." In answer to the arguments of anti-slavery men, pro-slavery men join in concert with slaveholders, and the hue and cry they raise is, "horrors of St. Domingo." As though all the rapine and all the blood shed upon that devoted island, was occasioned, by giving liberty to their slaves. Whereas, exactly the reverse is the truth. It was the attempt to reduce freemen to slavery, which made that island a field of blood. They fought as did the heroes of '76 for their liberties. It was to save their wives and children from a bondage "one hour of which," says Thomas Jefferson, "was more dreadful than ages of that which the heroes of '76 rose to repel." All war is wrong. We have felt, however, no little surprise, when wide-mouthed brainless declaimers glorify *our* revolution, as furnishing to history its brightest pages of heroic daring, disinterested patriotism, and incorruptible virtue; but, that of the *Haitiens*, "the horrors of St. Domingo." The faithful historic pen has given to posterity, scenes and incidents connected with their struggle, unsurpassed in moral grandeur, in either the occurrences of real life, or the wildest dreams of fiction. The following is illustrative:

The sons of Touissaint L'Ouverture, had been sent to France to be educated at their father's expense, when Gen. Le Clerc, who conducted the mad enterprize, feloniously seized upon them, and conveyed them to Haiti, that he might there operate on the sympathies of Touissaint L'Ouverture to the destruction of his patriotism, and the liberties of the people. Under a flag of truce, the invaders of Haiti brought the youths into the presence of their noble sire. An offer was then made to him of the highest office in the Island which the French government could bestow, with a princely income, his sons to be ennobled, and the privilege, on his



part, of naming a specified number of friends who should remain free, and be the favorites of the government; on condition that he would deliver up the island to the French. Now mark the answer of this incorruptible patriot: "I cannot betray my country; take them away; I could not bear to see my own sons free and noble, while the sons of other fathers were slaves." His sons were borne from his sight, and he never saw them more. Immortality has enstamped that scene her own.

The reasons which induced the Free Mission Society to establish a Mission upon that island, were these in brief. No serious attempt had been made by American Christians, to establish a Mission there. They had explored every land, and hunted up every island of the sea, that they might give them the gospel; but as to Haiti, they had passed by on the other side, except in two instances. Like the Priest and the Levite, who *looked* upon the wounded traveler.

We can not of course tell definitely what the reasons were, why no Missionaries were permanently established in Haiti. They may be the same, or of a kindred character to those of the United States government, which refuses to acknowledge the Independence of Haiti; and that too, after every respectable power in Europe has acknowledged it.

How far the repulsive treatment of the Haitians by our Republic, has driven them to favor monarchical principles, and to commit the very great error of establishing a government of that character, we pretend not to say. If, however, her people should be properly enlightened, they will rise in intelligence and virtue, and maintain a respectable standing among the nations. The slaveholder and his satellites, have long looked with an evil eye upon this island. In accordance with their wishes, they have predicted all manner of disasters, and failures. Sneeringly, and with low vulgarity, they have said: "it is a nigger business," and "you'll see what will come of it. These niggers can never take care of themselves, slavery is the natural condition of the colored race."

These wicked absurdities, originating in no-God-ism, have been uttered in every variety of phrase. Men in every grade of society, from John C. Calhoun, down to the imbecile half-drunken loafer, have said these things, and we blush to say it, the pulpit, both South and North, have retailed to a great extent, the same vile and cruel slander, in more dig-

nified phrase, certainly, and with a longer face, but it has *done* it in its own way.

Under these circumstances, the A. B. F. Society thought that if they could, by Missions in Haiti, diffuse among the people the purifying and elevating influences of the gospel ; if, by the establishment of schools, they could communicate general intelligence to the masses, they would be doing a good work, not for Haiti only, but for the whole colored portion of the human family, and through them for the whole world.

The best, if not the only means of removing that prejudice against the colored man, which is his curse and our shame, is, aiding him to rise in intelligence and virtue.

The Society contemplated the farther claims of this island ; its inhabitants numbering more than a million, emancipated, in a certain sense, but recently from slavery ; enjoying the liberty of which their own energies had given them possession ; probationers in the midst of the experiment of self-government ; on the success or failure of which, were depending the interests, if not the fate, of five millions of people in America and the islands adjacent, and the interests remotely, but very seriously, of one hundred and fifty millions in Africa ; hence it appeared to the Society, that there was not a spot upon the globe that held out greater promise of abundant returns for Missionary labor. No foreign station within our knowledge, seemed to promise such favorable results from the means to be employed.

The effects upon Africa also presented to the mind of the Society, a most impressive motive.

The experiment has been fully tried of enlightening and Christianizing Western Africa, by the labors of *white* men, both American and European. But they go there to die. In less than three years, on an average, after landing on the coast, they sink into their graves. Missionaries, therefore, must be sought among the colored inhabitants of the West India Islands. Descended from natives of Africa, and always accustomed to a tropical climate, they can go to the land of their fathers with comparative safety. Convert, through the blessing of God, the inhabitants of Haiti to Christ ; and suitably educate them ; and you have the men, fitted by nature, grace, and intellectual culture, to preach the gospel in Africa.

Animated with such views and hopes, the Society appointed Eld. Wm. M. Jones, and Sr. Elizabeth P., his wife, Missionaries to Haiti. On the 2d of December, 1844, they were publicly set apart to this work. Sailing for Haiti, they landed there on the 29th of January, 1845, where they were favorably received by the government.

As expressive of the esteem in which they were held at home we present the following :

MINUTES OF THE CENTER BAPTIST ASSOCIATION, PA., SEPT. 4, 1845.

"Whereas, Br. Wm. M. Jones and his wife, Sr. Jones, formerly members of this Association, have been appointed and are now Missionaries in Haiti, under the patronage of the American Baptist Free Mission Society, therefore,

"Resolved, That as those who have known Br. and Sr. Jones for years, we have full and entire confidence in their character and fitness for their present field of labor."

In August following, a church of eight members was organized. It is out-spoken against War, Secret Societies, &c., and regards the use of alcoholic liquor as a beverage a disciplinable offence.

To the Haitiens, Br. Jones preached in French; to others, in English.

The next Missionary appointed to this Mission was Sr. Polly T. Young, a member of the Baptist church in Union Village, Washington Co. N. Y. She landed in Haiti, on the 26th of January, 1846, but after laboring some two years, exemplarily, her health failed, requiring her return to America. The insidious disease under which she suffered—pulmonary consumption—defied the skill of physicians. She lingered till September 16, 1848, when she yielded up her peaceful spirit to the blessed Redeemer. Her age was 26 years. "She rests from her labors and her works do follow her."

Under his arduous labors, the health of Br. Jones had also been declining. The Lord inclined Br. W. L. Judd to offer himself to the work. This brother, at the age of sixteen, was baptized by Eld. John Leland, at Stephentown, N. Y.; at twenty-one was licensed to preach; in 1834 he was ordained in the State of Michigan, where he is favorably known, as also in Ohio and the Canadas, where he has labored as a Missionary of the cross. For the seven years previous to embarking for Haiti he was the pastor of the

Baptist church in Meredith, N. Y. Br. Judd was employed for a time, among the churches, in collecting aid. He then sailed for Haiti, accompanied by Nancy A. L., his wife, his youthful son, and Sister Electa C. Lake, natural Sister of Mrs. Judd.

On the 15th of January, 1847, they landed at Port-au-Prince, and, with other labors, diligently prosecuted the study of the language.

In October, the Lord poured out his spirit—on the 24th, eight willing converts were buried with Christ in Baptism, in the presence of congregated thousands.

The labors of Sr. Lake have been exceedingly valuable in advancing the cause of truth, at this Mission. Although Sr. Young had been called from the field of her labors, another disciple was led to willingly offer herself to the work. Sr. Elizabeth Howard was one of the subjects of an extensive revival in Owego—and had but recently united with the Baptist church, when she heard of the dealings of God with the *Haitiens*. Constrained by the love of Christ, she consecrated her talents, her life, her all, to alleviate their woes, enlighten their darkness, and remove their miseries.

In company with Br. and Sr. Jones, who had returned to America to recruit their health, she crossed the deep, and entered actively upon the work assigned her.

As we design here, but a brief sketch, many interesting features of this Mission must be passed by. We invite attention to one only, and then pass to the other departments of the operations of the Society.

The Frontispiece presents “Br. Judd instructing Mahomah.” Considering the reader as already introduced to them, we shall endeavor to meet the expectation awakened, to learn the history of the latter, as of the former.

Born in 1830, of a respectable family in Central Africa, he was at an early age clandestinely seized upon, and reduced to slavery. For some time he was held in this condition in Western Africa, and then was transported to Brazil. After enduring the yoke for two years in Brazil, he escaped, and sought a refuge in this land which boasts of its freedom and philanthropy: but that refuge he sought here in vain. Flying, therefore, from our shores, through a kind providence he was conducted to the city of Port-au-Prince; and to the Christian hospitalities of Wm. L. Judd. Our Missionary received him gladly, and while he provided him

a home and temporal comforts, he failed not to instruct him in the religion of the gospel. The instruction was to him as life from the dead, and his heart felt its powers. He saw and acknowledged its adaptedness to his case as a sinner. He bowed to its authority. He rejoiced in its truth and became a disciple of its divine Author.

The baptismal scene when Br. Mohammah publicly put on Christ is thus described by Br. Judd.

[From the Christian Contributor.]

"His experience before the church was very affecting. Several persons present, not professors of religion, wept on hearing it. He is endowed by nature with a soul so noble that he grasps the whole world at a stroke, in the movements of his benevolent feelings. And the expression of such noble feelings, in a style so simple and broken as his, is truly affecting. He now seems filled with the most ardent desire to labor for the salvation of souls: talks much of Africa, and prays ardently that her people may receive the gospel. Dreams often of visiting Kachua, accompanied by a 'good white man,' as he calls a Missionary, and being kindly received by his mother. He had been asking for baptism a considerable time, when I felt that I could not refuse him any longer. We repaired to the sea-side very early in the morning, accompanied by a mixed congregation. After singing and praying in French, I delivered a discourse of perhaps twenty minutes, mostly extemporaneous upon (*Les usages pratiques de l'ordonnance du baptême*) the practical usages of baptism, founded on Romans 6:4. After this I prayed in English for the special benefit of Mohammah. In passing down the gentle descent to reach a sufficient depth of water, I asked him, if he wished now to devote himself entirely to God and to the good of the world. He replied, 'O yes, Mr. Judd, *I want to do all for God, all for good.*' In the water of the great deep, which in their eternal freedom rolling, bathe Africa as well as Haiti, I buried him with Christ in baptism, hoping that he may yet be borne upon its surface, as a messenger of mercy to the dark land of his birth."

Br. Jones and wife, and Sr. Howard, have recently commenced a new station at Port-de-Paix.

In view of these things, we would inquire of the Christian community: "Is not this field white already for the harvest?" The bending heads weighed down with a luxurious growth, invite the reaper's sickle. Brethren, let us enter in and gather the harvest of the Lord.

## CANADA MISSIONS.

The Society have also a Mission among the refugee slaves in Canada. The number of this class has been estimated at twenty thousand. To place among them, Christian men and women; to comfort and instruct them and their children, and to welcome the panting fugitive to his star-guided home, as he arrives, all destitute and friendless, is, certainly, a Christian duty.

Sr. Brooks, previous to her departure for Africa, was located among these sufferers, and was aided by the Society. Sister Mary Teall, a member of the State Street Bap. Church, Albany, N. Y., is now laboring among them, aided by the Society. She conducts a large school—daily—and, in addition, superintends a Sunday-school of more than fifty scholars.

The churches in Northern Ohio are sustaining in this field Sister Maria Huntington, at Dairy Mills. She is employed in teaching school.

Br. Wm. P. Newman, labored for a time in this Mission field—sustained in part by the Society. During the last winter he has been usefully employed in Cincinnati, Ohio. He is pressingly invited by the people there to return, and it is anticipated by the Board that he will do so in the spring.

It has been already stated that some of the Missionaries in the West, declined receiving aid contributed by slaveholders. Several of these Brethren have been aided by the Society.

Br. Webber Andrews, of Mequanago, Wis., bequeathed \$500 to the Society, to be applied in Wisconsin. It has also made additional appropriations. Thus God has remembered those who refused the gain of oppression. The Junior Compiler feels it a duty to present a brief statement here, which under other circumstances, he would have felt unwilling to have done. Br. John Stanton—a member of the Cassville Baptist church, a man of the strictest veracity, called the attention of Eld. A. Wheelock, the Agent of the Home Mission Society, to the advertisement for the work now in the hands of the reader. From Br. S. we learn that Eld. Wheelock took occasion in his public address before the Association to refer to the work; he proceeded to state that a Missionary who had been sent to the West, and whom for good and sufficient reasons, the Board had not seen fit to

re-appoint, was aiding in preparing a certain work; but the audience could judge of the feelings which led him to retaliate in this manner.

From the relations of Eld. Wheelock to the Home Mission Board, he must have well known the fact, that the Junior Compiler wrote to the Board, before the time for which he was appointed had expired, requesting to be disconnected from it, and stating as the reason, his unwillingness to be sustained, even in part, by slaveholders' aid.

The subject came up in Wisconsin in the following manner. Some ten years since, in company with Eld. Richard Griffing, the Junior Compiler visited many of the new settlements in Wisconsin, and aided in organizing churches. We urged upon these churches to disfellowship slaveholders.

It was natural that the churches should inquire whether the Missionaries reduced their creed to practice, and to inquire how they were sustained. Learning on inquiry that we were sustained in part, by the "price of blood" we wrote to the Board as above described.

Of this, Eld. Wheelock could not have been ignorant. One other remark may be justifiably now presented. Eld. W. W. Everts, of New York, urged the Junior Compiler to receive an appointment from the Board of the A. B. H. M. Society, for the South. "I will guaranty," said he, "that the Board will sustain you." The reader can now judge of the truth of Mr. Wheelock's statement. His position will be humiliating should he venture to attack our arguments, but less so, than by the attack on our character.

### SOUTHERN MISSIONS.

In several portions of the South, an individual who should attempt to lecture on the evils of slavery, would be murdered in cold blood. But to the honor of some portions of the slave states, among which are parts of Virginia, Kentucky, Maryland, and Delaware; there is so far a regard to the rights of a citizen, and a Missionary, that he can lecture in safety. To such parts it is the design of the Society to send laborers, those, who, while they are faithful to truth and duty, will not unnecessarily create prejudice; who will aim to enlist the more than one hundred thousand Baptists of the South, who are not slaveholders, in the work of changing the tone of public feeling, by arguments, by the press, and

other means now used in the Temperance and other Reforms.

Although the Society has had to contend against every form of opposition which an unhappy ingenuity could devise; yet, thus far it has gone on in its heaven-appointed work,—constantly increasing in number, and we trust in favor with God as well as man. Once it numbered a few scores, now it numbers several thousands.

### INFLUENCE ON THE DENOMINATION.

The moral character of any denomination of professing Christians will always be read by mankind in the religious organizations which they respectively create and sustain.

They hold the same relation, to the Body that actions do to principles. Indeed, they are the embodiment of the principles of a given denomination. When a stranger takes up the constitution and by-laws of the Free-Will Baptist Foreign Mission Society, he finds a distinct announcement that they will not receive "the price of blood," and perceives at once that they are anti-slavery. Let, then, this same stranger, take up the constitution of the American Baptist Missionary Union,—he finds there no exclusion of "the price of blood,"—no rejection of slaveholders from membership, or an appointment as Missionary. He takes up the minutes of the once existing Triennial Convention, and finds one slaveholder the President, another the preacher at the meeting of the Convention, and several others on the Board of Managers. Next he takes up the Report of the Home Mission Society, and finds either silence, or else a failure in every attempt made to bring the Society to act on the subject;—next he takes up a Report of the A. & F. Bible Society, he finds its reports silent on slavery, and the Society officered and supported mutually by slaveholders and non-slaveholders;—he then takes up the organ of the American Baptist Publication Society, and finds it prohibited from speaking for the dumb. Now what are his conclusions? Why, he can come to none but this: the Free-Will Baptists are anti-slavery, but the Baptists are pro-slavery. He lastly takes up one of the Reports of the American Baptist Free Mission Society; he finds that by the constitution no slaveholder can be a member, and that it refuses "the price of blood," and that it is a Baptist Society. The stranger then inquires: "How is this? I had supposed from the reports and doings



of the Baptists that they were pro-slavery, but here is a Baptist Free Mission Society. Well, (says the philosophizing stranger,) I think a portion of the Baptists must be anti-slavery, who, not succeeding in bringing their brethren to feel and act for the slave, in their benevolent activities, formed a new organization; the reports are from two classes. Some of them representing those who were opposed to anti-slavery, and one representing the anti-slavery portion of the denomination." We now ask: Would not the stranger judge correctly?

In conclusion, we remark, that while the Society feels bound to do all in its power to give the gospel in its purity to every creature, it feels that the sacred trust is committed to it of preserving so far as it can, the rights of the Baptist churches; which have been so ruthlessly invaded; it will aim to bring back the lost treasure to those who have been despoiled of their birth-right.

A great central power, the existence of which our fathers always dreaded, has risen up; and torn from the bosom of the church, where she had placed it near her heart, the cherished commission of her ascended Lord.

If the right of the church to act in her church capacity under her Christ-given commission, may be denied her; what treasure has she left of which she is secure? Brethren, we beseech you by all you hold dear in the order of God's house, by every cherished regard for the rights of the church, and the glory of Christ, falter not, till in the strength of the Lord, you have accomplished your appointed work; and "Zion shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

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#### THE TESTIMONY OF GOD AGAINST SLAVERY.

Malachi 3: 5; 1 Thessalonians 4: 6; 1 Corinthians 6: 10; James 2: 13; James 5: 4; Job 20: 9; Job 27: 13; Isaiah 10: 1; Psalms 22: 16; Psalm 72: 4; Psalm 82: 3; Psalm 12: 5; Psalm 22: 24; Psalm 72: 12; Matthew 23: 23; Ezekiel 22: 12, 27, 29, 31; Micah 6: 8; Deuteronomy 5: 17; Luke 6: 36; Proverbs 31: 8; Proverbs 24: 11; Proverbs 21: 13; Hebrews 13: 3; Ecclesiastes 7: 7; Isaiah 30: 12; Exodus 3: 7; Exodus 6: 5; Exodus 23: 9; Jeremiah 22: 13; Jeremiah 34: 17.

## CONSTITUTION AND BY-LAWS

### OF THE AMERICAN BAPTIST FREE MISSION SOCIETY.

Whereas, on the 4th day of May, in the year of our Lord one thousand eight hundred and forty-three, a Convention of Baptist ministers and members was held in the Tremont Chapel, Boston, in the State of Massachusetts, of the United States of North America, who adopted and signed the following pledge, to wit:

"We whose names are undersigned, solemnly pledge ourselves to God and one another, to unite in the support of a Baptist Missionary Society, with a Constitution yet to be adopted, that shall be distinctly and thoroughly separated from all connection with the known avails of slavery in the support of any of its benevolent purposes;" and this Society, shall be called The American Baptist Free Mission Society, and we hereby separate ourselves now and forever from all connection with religious societies that are supported in common with slaveholders:—

[By religious societies being understood those which involve church fellowship.]

Therefore, under a deep sense of our responsibilities to God and our obligation to give the gospel in its purity to a perishing world; and looking towards Heaven for grace to strengthen us in the prosecution of this great work, and for success in an enterprise so important to the destinies of our fallen race, we, as a society, adopt the following articles, which, with this preamble as part thereof, shall be the Constitution of this Society.

1. The object of this society shall be to carry on the commission of our blessed Lord and Savior Jesus Christ, "Go ye into all the world and preach the gospel to every creature;" and to employ, in order to effect this, all necessary measures and agencies at home and abroad.

2. This Society shall be composed of Baptists of acknowledged Christian character, who appear as delegates from churches or auxiliary societies, or in their own name, who are not slaveholders, but believe that slavery, under all circumstances, is sin, and treat it accordingly.

3. It shall be the duty of the Board of Trustees to receive and transmit to their proper destination, such sums as may be contributed according to the principles of the Preamble of this Constitution, by *Churches*, either singly or acting together in Associations, for the support of Missionaries appointed by such churches or associations; provided that such Missionaries are members in good standing, of Baptist churches, and not slaveholders, or advocates of Slavery.

4. This Society shall meet at such time and place as the Society itself or the Trustees, under peculiar necessity shall designate.

5. The Society being called to order at its annual meeting, the first business after singing and prayer, shall be the enrolment of members and the election of officers and a Board of Trustees.

6. The Society shall elect by ballot a President, Vice Presidents, a Corresponding Secretary, a Recording Secretary, Treasurer, and two Auditors.

7. The Society shall elect by ballot eleven Trustees who with the President, Vice Presidents, the Corresponding and Recording Secretaries, and the Treasurer, shall constitute the Board of Trustees of this Society, with full power to use all means necessary to secure the object of the Society, and who shall present a written report of their proceedings at each annual meeting.

8. At the meetings of the Board of Trustees for ordinary business, four members shall constitute a quorum, provided due notice be given of the same; but it shall require six members of the Board to be present for the selection of a Missionary station, for the appointment of Missionaries, or for any thing involving new and important responsibilities.

9. The Board of Trustees shall have power to fill all vacancies occasioned by death or otherwise.

10. Any amendment of this Constitution may be made at an annual meeting of the Society, provided such amendments do not affect the principles of the original plan, as set forth in the preamble, and the proposition be made known at least one session previous to its adoption.

### OFFICERS OF THE SOCIETY.

PRESIDENT.—HARVEY HAWES, Maine.

Cor. SECRETARY.—Eld. C. P. Grosvenor, McGrawville, Cort. Co., N. Y.

REC. SECRETARY.—George G. Ritchie, Richfield, Otsego, N. Y.

TREASURER.—George Curtiss, Utica, N. Y.

ASSISTANT TREASURER.—John N. Barbour, Boston, Mass.

AUDITORS.—Francis Childs, Charlestown, Mass.; L. Lawrence, Utica, N. Y.



## NEW YORK CENTRAL COLLEGE.

The Colleges of our land, with but few exceptions, refuse to acknowledge the brotherhood of the human family. For this and numerous other reasons the friends of Free Missions labored to establish an Institution, which, in the practical recognition of this doctrine, should honor God and human nature. The picture which is before the eye of the reader, gives a view of the College, which is a substantial evidencé that they have not labored in vain.

Should some student issue a periodical, from within its walls, the Constitution of the College Association guaranties to him his right to do so, unmolested, unfringed. This cannot be said of all Colleges. (see p. 370.) Its President is endowed with a happy ability in imparting knowledge clearly and impressively. And, though in regard to the other members of the Faculty, we cannot speak from experience, yet we may speak from their reputation, and are satisfied that they, with the worthy President are destined, in the stations they fill, to be an honor to our country, our literature, our morals, and our age.

The NEW YORK CENTRAL COLLEGE was incorporated, as a DISTINCT and INDEPENDENT organization, in December last, under a law passed by the Legislature of the State of New York, April 12th, 1848, and was opened to students on 5th September. It is an elegant and spacious building, 100 ft. long and 46 ft. wide :

consisting of a main edifice 4 stories high, and 2 wings each 3 stories high. The 2d floor comprises a Chapel and 4 Recitation rooms, which communicate by folding doors,—thus securing a fine, airy room for public College exercises. The College is now in successful operation, and offers inducements to students, that few other Colleges in our land present. Its advantages may be briefly here alluded to :

1st. It is situated in the retired and beautiful village of McGrawville, in the centre of Cortland County, and of the State of New York,—is easy of access, being but four miles east of Cortland village; very near the contemplated railroad from Binghamton to Syracuse, and equi-distant from both.

2d. It is on a farm of 157 acres of excellent land, and thus affords the best opportunities for pursuing the studies of Agriculture, Horticulture, or Agricultural Chemistry.

3d. The course of study is very full and thorough; may be adapted to the sphere or course of life of each individual, so far as such sphere can be reasonably anticipated, and is furnished at an expense quite as low as by any other Institution of like grade in our country.

4th. It has, attached to it, a well furnished and convenient Boarding House, in which students may always be sure of obtaining a generous, though plain diet, at the lowest possible rate.

The PRINCIPLES at the basis of the Institution are such as a practical religion and a Christian civilization seem to demand.

Projected by the American Baptist Free Mission Society, though now under the separate control of the N. Y. Central College Association, it is unchangeably pledged to the morality of Anti-Slavery, and will strive to sustain the doctrine of the unity, common origin, equality and brotherhood of the human race.

2d. To contribute to the settlement of the equality of the sexes, and to bring woman to occupy her true position in moulding the public sentiment and actions of the world, it advocates and labors to secure for her, equal advantages in literary, scientific, moral and physical education.

3d. To form in the rising generation habits of industry—to make every kind of useful industry respectable; indeed to give honorable character to physical as well as mental labor, health to the body as well as vigor to the intellect, it is a principle of the incorporation to encourage and elevate honest toil, by providing that as early as practicable the means of labor shall be as extensive, proportionately, as the school privileges.

4th. The Bible is regarded as the text book in morals, and is placed among the Classics, to be studied in our own and the original languages, without regard to distinctive denominational creeds or preferences.

### MANUAL LABOR.

As the College has but just commenced, this most important feature of its design has not been sufficiently matured to make it as yet very lucrative. Many cares since the opening in Sept. have pressed on the Trustees, connected with the completion of the College building and boarding house, and the introduction of pure water for the use of both buildings; insomuch that they would not raise unwarrantable expectations, regarding the amount that may be saved by the labor of a student. All that they feel justified in holding out, to those purposing to enter before next spring, is, payment at the usual rates for the chopping of from 2 to 400 cords of wood, that may be needed in part for the College buildings. In early spring, other facilities will be afforded, in the cultivation of allotted portions of land, the produce of which, students will be permitted to sell, under certain regulations, for their own profit. The Trustees will endeavor, as soon as practicable, to mature the plans for the Manual Labor Department of the Institution, so as to fulfil the expectations of the community with respect to it. Happy will they feel, if they are cheered by the patient encouragement and benevolent aid of those who wish them success.

### LABOR OF FEMALES.

As the boarding house is but just completed, the Trustees are anxious, as in the former case, not to exceed the truth, in regard to the remuneration for labor that shall be here performed. More definite information may be soon looked for on this subject, in the *Christian Contributor*, edited by President Grosvenor, and in other journals, so soon as time shall have determined how the proposed system works.

All pupils, male and female, will be required to labor, when in health, a certain number of hours each day.

### ADMISSION.

The Institution is open to all persons, of either sex, the only requisites being suitable age, and a good moral character.

It will be required that students, applying for admission into the Collegiate Department, shall be able to read the Classics taught in the Preparatory Course.

### SESSIONS, VACATIONS, AND COMMENCEMENT.

The Sessions will include the periods between Vacations. The 1st will begin on the 1st Monday of September; the 2d on the 1st Thursday of January; and the 3d on the 1st Thursday of May.

There will be three vacations in the year, comprising a period of 12 weeks. The 1st, of 2 weeks, will begin on the Wednesday next preceding Christmas. The 2d, also of 2 weeks, will occur about the middle of April;—and the long Vacation, of 8 weeks, will begin the day following Commencement.

The Annual Commencement will take place on the Thursday next preceding the 4th of July ; or on the 4th when that falls on Thursday.

### COURSE OF STUDY.

**PREPARATORY DEPARTMENT.**—We perceive by the list before us that the text books are the very best extant. Agricultural Chemistry and other branches will be studied in their proper places. Music, Vocal and Instrumental will be duly cultivated.

**REGULAR COLLEGE CLASSES.**—These will be four ; and the time of College membership four years. We shall be under the necessity of omitting the lists of text books,—they are equal, however, to those of any College in the land.

### BOARD OF INSTRUCTION.

**CYRUS P. GROSVENOR,**

President, and Professor of Intellectual and Moral Philosophy, and the Hebrew Language.

**LEMUEL H. WATERS,**

Professor of the Latin and Greek Languages, and Mathematics.

**CHARLES L. REASON,**

Professor of Belles-Lettres, and of the French Language ; and Adjunct Professor of Mathematics.

**VICTOR KINGSLEY,**

Tutor.

**MRS. ELIZA M. HAVEN,**

Matron and Prof. French Language, Music, and Drawing.

**MISS SOPHIA M. LATHROP,**

Prof. English Literature, &c.

The Board of Trustees are elected annually ; they number twenty-four.

### ERRATA.

Page 10, 5th line from bottom, for "ever," read even.

Page 96, 19th line from top, for "misister" read minister.

Page 132, 18th line from bottom, for "at" read as.

Page 134, 3d line from top, for "with" read within.

Page 137, foot-note, for "1848" read 1845.

Page 237, 9th line from top, for "American Board" read American Baptist.

Page 238, for "Chapter XII" read Chapter XIII.

Page 259, 20th line from top, for "Mr." read Mrs

AMERICAN BAPTIST FREE MISSION SOCIETY.

Monies for the Treasury may be sent either to Mr. GEO. CURTIS, Treasurer, Utica, N. Y., or to Mr. JOHN N. BARBOUR, Assistant Treasurer, Boston, Mass.

All monies should either be designated by the donors to some specific object, or be described as designed for general purposes, that the Treasurers may enter them in the proper department on their books.

The Agents of the Society will bear commission signed by the Corresponding Secretary, and they are authorized to obtain subscribers for the Christian Contributor, and to receive payment from subscribers. Price, \$1.50 in advance, \$2.00 after three months. The Volume begins March, 1st. Published at McGrawville, Cortland Co., N. Y. C. P. Grosvenor, Editor.

The Western Christian, published in Elgin, Ill., is a valuable F. M. paper. Price \$2.00. W. Walker, Editor.

The above papers are ably edited; in addition to their adaptation to array the mighty moral power of the Church against Slavery, they furnish information of all the Missionary movements, the Temperance Reform, Sabbath Schools, Revivals, &c. They have a number of able correspondents, who enrich the columns with good doctrinal and practical communications, accounts of the meetings of the Associations, &c. News is furnished, both Congressional and European; and they are esteemed as among the most useful family papers now published.

FORM OF BEQUEST TO THE SOCIETY.

I give and bequeath to the AMERICAN BAPTIST FREE MISSION SOCIETY, the sum of ——— dollars, to be paid in ——— months after my decease, to the Treasurer of said Society, or to the order of the Board of Trustees, to be applied to the charitable uses and purposes of the said Society, and under its direction.

FORM OF BEQUEST OF REAL ESTATE.

I give and bequeath to the AMERICAN BAPTIST FREE MISSION SOCIETY, a certain [farm, house and lot, or other real estate, as the case may be,] situated in the Town of ———, County of ———, State of ———, to be applied to the charitable uses and purposes of said Society, and under its direction.

The American Baptist F. M. Society may hold Real Estate to the amount of fifty thousand dollars, under its Charter.

In case the Testator desires to designate the appropriation of his bequests, he will make such a designation in his own words.

— • • • —

It is due to the Baptist Church at Hamilton, (p. 371.) to say, that should Dr. Brisbane now visit it, he would be courteously received, and favorably heard.

— • • • —

Efforts are being made to place this work in the possession of every Baptist family in the Free States.

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